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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLIII.

In the present lecture we enter on the consideration of the fourth commandment, which is, "Remember the Sabbath day to keep it holy: Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." This fourth commandment, our Catechism teaches us—"requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven to be a holy Sabbath to himself." In attending to this answer of our Catechism, let us first consider, That by the appointment of God, a certain part or portion of our time, is to be regarded as holy; that is, set apart for the special worship and service of God. This proposition is stated not so much for the purpose of proof, as of illustration—Its truth, we believe, is established at once, by the precept we consider. Nor does the reasonableness of this precept require much argument. He who gave us our existence, and on whom we constantly and entirely depend, both for its continuance and for all its enjoyments, has manifestly a sovereign right to claim a portion of it—a part of our time—to be exclusively devoted to his special service. Now, any thing which is thus exclusively devoted to the service of Jehovah, is denominated *holy;* this being one of the primitive and peculiar meanings of that word. Thus the temple of the ancient Israelites, its apartments, utensils, and sacrifices; nay, the city of Jerusalem, and the whole land of Palestine, were denominated *holy*—not because there was in these material substances any change of their original nature, but because they were peculiarly consecrated to the service of Jehovah, and to be regarded as in a special sense his property. In like manner, in speaking of *holy time*, we do not mean that there is any thing in such time inherently different from other time, any more than that the gold of which the vessels of the ancient sanctuary were made was inherently different from other gold. These vessels, as has been said, were called holy, because they were to be used only in the sacred service of the Most High; and therefore to use them for any other purpose was

highly profane: and so holy time, inasmuch as it is to be employed, or exclusively spent, in the service of God, is profaned by spending it in any other way.

In an early part of these lectures, I had occasion to explain the difference between laws, which are technically denominated *moral natural*, and those which are *moral positive;* and on that occasion I remarked, that all the precepts of the decalogue, are moral in their very nature; except that part of the command now under consideration, which relates to the particular portion of time which we are to regard as holy; and I intimated that even in this there might be a natural fitness, with which we are not acquainted. In opposition to this, however, there have been writers of eminence, who have maintained that the whole of the fourth commandment was moral positive only; and ought to be regarded as no more than a part of those temporary institutions which were binding on the Jews, till the establishment of the Gospel dispensation; but which, when this dispensation was fully introduced, were all abolished, and are now no longer obligatory. These writers admit without reserve, that there is a *natural fitness* in the worship of God, and that men are under a moral obligation to worship him; but they deny that Christians are bound to regard any specifick part of time, as peculiarly holy—In other words, they maintain that the fourth precept of the decalogue, was abrogated along with the rest of the Jewish ritual, of which they consider it as a part.

These opinions, my dear youth, I must say, appear to me of very dangerous tendency, and to militate pointedly, both with reason and Scripture. Nothing is better known, as a matter of experience, than that a duty which we think we may perform at any time, is apt to be performed at no time: or if not entirely omitted, is likely to be but occasionally and often very slightly attended to. Those who purpose faithfully to discharge a stated duty, always, if they act wisely, fix its performance to certain *set seasons.* They find that this is the only safeguard against frequent and criminal neglect. Does it then seem reasonable to believe, that he who knows what is in man—who knows that the best of men are sanctified but in part, and are apt to be too much engrossed with worldly objects—has left the matter of his worship, the most important matter of our existence, without setting apart any particular time, in which it shall be specially regarded? To suppose this, appears to me highly derogatory to the wisdom of God, and therefore in the last degree improbable. Beside, it is admitted, that a rule was once given to the Jews on this subject, and I know of nothing in their circumstances, which rendered it more necessary to them than it is to us. It should, moreover, be recollected, that men are bound to worship God in their social capacity, and this indeed is admitted by our opponents in the point before us. But without set seasons for the purpose, *social* worship can hardly take place—it cannot be regularly and generally attended on. *Set times* for its celebration, must be specified and observed; and if not appointed by God, they must be of human appointment. But we cannot believe, that so important a concern as this is left merely to human discretion. It relates to a point in which the honour of God is concerned, in regard of which we know that he always exercises a holy jealousy. We are not, indeed, to confine the worship and service of our Creator to stated seasons. Our whole lives ought to be considered as in a certain view devoted to him, and we should never pass a day without the worship of God. But constituted and circumstanced as we confessedly are, we constantly need to have the un-

due influence of sensible objects on our minds broken, and our attention to be called and fixed for some length of time, on spiritual and holy objects; and for this purpose, set seasons of entire abstraction from the world, are of essential importance.

Let us now consider this subject in the light of Holy Scripture: and here I remark that it would appear strange indeed, that in the midst of a code of moral laws, intended to be of perpetual obligation, we should find one, and but one, of a merely ceremonial and temporary nature; and this without the smallest intimation that it was of a character different from the rest. There was moreover, a marked difference between the manner in which the ten commandments were given, and that which was adopted in instituting the temporary ritual of the Hebrews. The ten commandments were uttered by an audible voice of Jehovah from Mount Sinai; and were also engraved by the finger of God on two tables of stone, which were to be laid up in the ark, and preserved with it in the Most holy place. Not a single ceremonial institution, unless the fourth commandment is one, was given in this manner,—a manner clearly intended to denote that those laws possessed a dignity and perpetuity of character, which did not belong to the ceremonial rites. These rites were indeed given by divine inspiration to Moses, and till the advent of the Saviour, were doubtless as binding on the Jews, as the precepts of the decalogue. But the different manner in which they were promulged and preserved, seems clearly to intimate the divine appointment, that the latter should be temporary, and the former perpetual.

Again. A part of this commandment relates to Gentiles as well as to Jews; which was not the case with any institution merely ceremonial. "Thy stranger that is within thy gates," cannot intend proselytes, whether servants of the Israelites, or others; for these were never accounted as strangers. Gentiles, who came occasionally into the land of Judea, are here undoubtedly referred to. But such persons were not required to observe any part of the ceremonial law; yet they are in this command expressly enjoined to observe the Sabbath, and those with whom they sojourned, were required to exact this observance from them.

From these considerations, and some others of a similar nature, which I do not think necessary to specify, we conclude, that the fourth commandment ought, beyond a question, to be regarded as a part of the moral law—equally obligatory, and as perpetual in its nature and design, as any other precept of the decalogue.

We are aware that those who represent the Jewish Sabbath as a ceremonial institution, endeavour to support their hypothesis, by what the apostle says, Coloss. ii. 16, 17. "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." But when we consider that the writer of these words was in the practice of observing a particular day of the week, for special religious exercises, as is apparent from his epistles, as well as from the Acts of the Apostles, we cannot believe that he meant to condemn this practice—He would, by so doing, have condemned himself. By *the Sabbath days*, which are *a shadow of things to come*, he plainly means the Jewish festivals, in which holy convocations were held; and which are often in the Old Testament denominated *Sabbaths*. Indeed, it seems evident at once, by the *enumeration* in this passage of rites confessedly ceremonial, that the apostle is speaking exclusively of them. And accordingly this prohibition is directed to *Sabbath days* in the plural number, and not to the weekly Sabbath,

which would have been mentioned in the singular, if that had been his object.

On the whole, my young friends, the evidence that the command we are considering is moral in its very nature, and of perpetual obligation, appears to be clear and conclusive; and if so, it establishes as an unchanging law of God, the setting apart of one whole day in seven, as a holy Sabbath to himself; or in other words, that immediately after the lapse of six days of secular time, one day is always to be kept holy, by appropriating it exclusively to the service and worship of God—Which particular day of the seven ought to be thus regarded, under the Christian dispensation, is made the subject of a subsequent answer of our Catechism.

In the mean time, as the answer before us speaks of "such set times," in the plural number, as "God hath appointed in his word," let us consider what we are to understand by this part of the answer. It is plain that the authors of our Catechism meant to intimate, that as the command was first delivered to the Jews, *they* were bound, while their ancient dispensation continued, to pay a sacred regard to the *numerous specified seasons*, which in the Mosaick ritual, were appropriated to the immediate worship of Jehovah. They doubtless also intended to intimate, that all the times on which the day of sacred rest should return, however numerous those times might be, they were always to be kept holy to God. It was likewise, we believe, their intention to suggest by this expression, that *no other set seasons* than those which God hath appointed in *his* word, ought to be appointed by men. But here we must take distinctly into view, the difference between *set times*, and *occasional seasons*, for the special worship and service of our Maker. It is plain from the New Testament, that there are occasions on which it is the duty of Christians to observe, occasionally, special seasons for fasting and prayer, and other seasons of the same kind, for thanksgiving to God. Individuals, families, churches, and nations, may and ought, when the providence of God manifestly calls to the duty of fasting and prayer, or to that of special thanksgiving for mercies received, to set apart seasons for these purposes severally, and to observe them devoutly. But none of these ought to be *set seasons;* because none such are appointed by Christ, the sole lawgiver of his church; and because set seasons, of this description, may interfere with the plain indications of divine providence, at the time of their occurrence—may call men to rejoice, when they ought to mourn, and to fast and lament, when they ought to rejoice and give thanks. Nor is the observance of these occasional seasons for special devotion obligatory, on others than those by whom they are set apart. One individual Christian, or one community, may, at a certain time, find them proper, when with another they may, at that time, be highly improper. In this, these occasional seasons differ from the Sabbath, which is at all times obligatory on all Christians, after the lapse of six secular days. In a word, the only *set* time which God has required to be kept holy, is the Sabbath; and to appoint other set times, is an impeachment of the divine wisdom, as implying a defect in his prescriptions; and it is also to contravene the indications of his holy providence, by calling men to act differently at certain times, from what that providence intimates to be their present duty.

It follows from what has just been stated, that those churches that appoint fasts and festivals, to be observed regularly, or at *set times*, need, in this particular, to be reformed. In the Roman Catholick church, the number of saints' days, and of seasons of religious solemnity

and observance, is so great as to entrench very materially, on the time which ought to be devoted to secular employments. It should never to be forgotten, that the command we consider as really and explicitly requires, that six days should be spent in labour—that all our work of a worldly kind may be industriously and faithfully done—as that on the seventh we should do no work, but devote the whole time to the immediate service of God. But the corrupt Romish church completely contravenes this whole order. It first takes away a part of the secular time which God has appointed for labour, and desecrates his holy day, by freely allowing a large part of it to be spent in sports and amusements, or in worldly occupations, as every individual may choose. It is notorious, that wherever other days than the Sabbath are religiously observed, there that holy day is less strictly observed than its nature demands—less strictly than it is generally observed by those who regard it as the only *set* time, which God has commanded to be kept holy. It is also notorious, that holy days, as they are called, are times at which every species of vice and disorder is more flagrantly and more generally indulged in, than at any other time; so that these days are really and highly injurious to civil society, as well as an encroachment on the prerogative of God.

There is some difference of opinion among Christians, as to the part of the day at which holy time may most properly commence. This, however, is but a circumstance. The essence of the command is, that a seventh part of our time—or one whole day in seven—should be exclusively devoted to the extraordinary service of God. Still, it is a matter of some importance, that every circumstance in regard to this important subject should be ordered in the manner most accordant with reason and revelation. Ridgeley, has, I think, made a fair statement of this matter; and what I shall offer will be taken, with some abridgment and change of order, from what he says in his system. In answer to the argument that we ought to begin the Sabbath as the Jews did, in the evening, he observes, "that the beginning of sacred days is to be at the same time with that of civil; and this was governed by the custom of nations. The Jews' civil day began at evening; and therefore it was ordained that from evening to evening, should be the measure of their sacred days. Our days have another beginning and ending, which difference is only circumstantial." In regard to scriptural light and authority, he remarks—"We have some direction as to this matter, from the intimation given us, that Christ rose from the dead *on the first day of the week, very early in the morning, while it was yet dark.* Therefore the Lord's day begins in the morning, before sunrising; or, according to our usual way of reckoning, we may conclude it begins immediately after midnight, and continues till midnight following; which is our common method of computing time; beginning it with the morning and ending it with the evening—Again, if the Sabbath begins in the evening, religious worship ought to be performed some time, at least, in the evening; and then, soon after it is begun, it will be interrupted by the succeeding night, and then it must be revived again the succeeding day: And as to the end of the Sabbath, it seems not so agreeable, that when we have been engaged in the worship of God through the day, we should spend the evening in secular employments; which cannot be judged unlawful, if the Sabbath be then at an end. Therefore it is much more expedient, that the whole work of the day should be continued as long as our worldly employments are on other days; and our beginning and ending of reli-

gious duties, should, in some measure, be agreeable thereunto—Another scripture brought to prove this argument is in John, xx. 10. "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst and said, peace be unto you." It is called the evening of *the same day;* so that the worship which was performed that day was continued in the evening thereof: This is not called the evening of the next day, but of the same day in which Christ rose from the dead; which was the first Christian Sabbath."

Although, therefore, I would guard you against being contentious on this subject, I cannot but think the considerations here stated, in favour of beginning and ending the day of sacred rest as we begin and end other days, are clearly decisive. I will, however, close the lecture, with observing, that as far as practicable, it will be well for you, my young friends, to adopt what I know has been the practice of some devout Christians; that is, to spend the evening of Saturday, as much as you conveniently can, in retirement from the world. The children of dissipation often spend it in parties of mirth and levity, or at theatres, or other places of carnal amusement; and they often add to their other sins, by an actual trespass on holy time. Take for yourselves an exactly opposite course. Whenever you can, so order your affairs that your worldly occupations on the evening preceding the Lord's day, may be of such a retired and peaceful kind, as to admit of serious meditation; avoid promiscuous company altogether; let your associations at this time, be with the pious, and your conversation be on religious topicks; or better still, if you can spend a part at least of the evening, in religious reading and devout meditation. I am well aware that many are so circumstanced that a stated compliance with this advice will not be practicable; and I offer it, not as pointing out a prescribed duty, but as a matter of Christian prudence, with those who are favoured in providence to have their time in some good degree at their voluntary disposal. Even our ordinary devotions, on secular days, will not usually be performed to the greatest advantage, unless they are preceded by a short space of recollected and serious thought. And it is highly desirable, with a view to the most profitable spending of holy time, to prepare for it, by getting our minds into a devout frame—It is delightful indeed to the practical Christian, when the evening which precedes the Lord's day is so spent, that his very dreams become devout; and that he awakes in the morning on which his Saviour rose from the dead with the aspirations of his mind going forth to him, as he is now seated on his throne in the heavens, and with the whole soul attuned to the employments of the sacred hours of this blessed day.

FOR THE CHRISTIAN ADVOCATE.

EXTRACT FROM A CLERGYMAN'S COMMON-PLACE BOOK.*

January 4, 1798.—This morning I was led to reflect on the numerous and most important truths which are taught, and affectingly enforced, by the cross of Christ; some of which are the following—

1. The infinite love and compassion of God toward guilty sinners: That he would determine to save them in such an unparalleled manner, as by giving up his *only begotten and well beloved Son,* to the inconceivable torments which he endured in Gethsemane and on Calvary; not to mention his other humiliations and sufferings.

* Articles like the following, which show the influence of just views of scriptural truths on the heart and life, will at all times be peculiarly welcome to the pages of the Christian Advocate.

2. The condescension and love of the Saviour, who, though he perfectly knew all that he must do and suffer, yet loved our guilty race so well, as cheerfully to undertake, and perseveringly to go through the whole.

"This was compassion like a God,
That when the Saviour knew
The price of pardon was his blood,
His pity ne'er withdrew."

3. God's irreconcilable and infinite hatred of sin. If he had not hated it with infinite hatred, and consequently if it had not been an infinite evil in itself, he would not have thus determinately and most awfully punished his own dear Son, when he stood in the sinner's place. If sin had not been an evil which absolutely admitted of *no* abatement in the punishment, some alleviation would have taken place, when Christ came to suffer for it. Oh how inconceivably awful does the evil of sin appear in the cross of Christ! How certainly will sinners endure the punishment which they deserve, if they do not fly to the Saviour.

4. The perfect atonement and satisfaction which was made for sin by the death of Christ. God's displeasure at sin, infinite as is its malignity, was here *sufficiently* shown; more shown than it *can* be in any other way. So that there is now not the least conceivable objection, on the part of God, to receive, pardon, and bless any sinner—not even the chief of sinners who *embraces* Christ; that is, who relies on his atonement both for pardon and sanctification; who really desires to be delivered by Christ, at once from the dominion and the punishment of sin.

5. The duty and delight which there is in thinking of the cross, in all the views that have been taken. It is a duty, because it furnishes the subjects of meditation that have been mentioned. It is delightful, because it unites our views of the *desert* of sin with the *satisfaction* or atonement for it—humbles us, comforts us, excites hope, gratitude, and love, and produces a holy assurance of the divine favour, and ministers patience under bodily pain. I have lately suffered some of the severest pain I ever felt; and at one time it occurred to me that what I felt was nothing, in comparison with what Christ suffered, in *soul* as well as in body, when he *sweat blood*, and was nailed on a cross, till his bodily anguish and mental horror exceeded all our conceptions; and which, notwithstanding, he patiently endured till he could say, "It is finished," and then gave up the ghost. This reflection made me patient, silent—yea, thankful. Did Christ, said I, suffer this without any sin of his own? suffer it for sinners? suffer it that I may not suffer eternally? suffer it that I may be eternally delivered from all pain? and shall I not be willing to take a few moments of present pain for my own sins? especially when I have the promise—"these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." A.

FOR THE CHRISTIAN ADVOCATE.

"VICTORY OVER THE WORLD."

The world is one of the most dangerous enemies with which the Christian has to contend. No truth is more fully established by experience than this, and there is none of which we are more frequently reminded in the word of life. In the present state, sensible objects make a necessary and powerful impression on the mind. Yet, from these objects Christian duty itself will not permit us wholly to abstract ourselves. It permits and requires us to hold some connexion with them, and to cherish a degree of affection for them. They must occupy a considerable portion of our attention, and employ much of our time. In these circumstances, to keep the heart from being fondly

and supremely attached to the world, is certainly a trial of the most formidable kind. Our Saviour teaches us to consider it as a matter of the greatest difficulty and the rarest occurrence, for those who possess a large portion of the world, and who feel the influence of its seductions, to escape the peril—"How hardly shall they that have riches enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. With men this is impossible, but with God all things are possible." He reminds us that the very business of life, is sometimes a most dangerous foe to the salutary impressions of religion. "These are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choak the word, and it becometh unfruitful." The reproach of the world, too, or that scoff and ridicule with which the profane are wont to assault the pious, is denominated by the apostle, "the trial of cruel mockings:" and throughout the whole of the inspired oracles, the dangers which arise from this quarter are represented as great and imminent. Constant and explicit, nevertheless, are the declarations, that over these temptations and enemies, whatever pain or self denial it may cost us, a victory must be obtained. This, indeed, is strongly implied in the passages already recited, and in many other instances it is expressed and inculcated in the clearest and most impressive manner. Often did our blessed Lord declare, that the very nature of that spiritual kingdom which he came to establish, was not only different from the principles of earthly wisdom, but directly opposite to them. "My kingdom, (said he) is not of this world—ye are not of the world, even as I am not of the world. If ye were of the world, the world would love his own. But as ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And, it is elsewhere declared, that "whatsoever is born of God, overcometh the world."

These sentiments, therefore, however ungrateful to the heart which wishes to unite the service of God with that of Mammon, are too evident, and too important to be either suppressed, or but slightly hinted—It is, indeed, by no means to be understood, that the Christian is forbidden the rational use, and the full enjoyment, of the good things of this life. True religion has no tendency to diminish, but on the contrary, a direct tendency to increase, the stock of present fruition; and to imagine otherwise, is to prove ourselves ignorant of its nature and dictates. Surely it will not follow, because the Christian has *better* possessions and prospects than the world can furnish, that he cannot, therefore, derive happiness from those which it actually affords. No. But the point on which we insist, is —that he *has* pleasures and hopes so much better and higher, that he will not, must not, and cannot, fix and centre his affections, habitually and supremely, on the world. He must not be so under the influence of it, in any way, as that holy and spiritual exercises shall not be the sweetest food of his mind, to which he will readily and easily return. He must be weaned from every earthly object, as the *portion* of his soul. He must not set his *best* "affections on things which are on the earth." He must have a temper of mind which will lead him to count them "but loss, for the excellency of the knowledge of Christ Jesus, his Lord." He must be "crucified to the world." He must acquire a holy superiority to its possessions, opinions or honours, when they come in competition with his duty—Let us hear the apostle John, on this subject. "Love not the world, neither the things that are in the

world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts of the flesh, and the lusts of the eyes, and the pride of life, is not of the Father, but is of the world."

Since, then, this victory over the world is so absolutely necessary, and yet, from the circumstances in which we are placed, is so difficult to be gained, it becomes an inquiry of the highest importance—how may it be ensured? To answer this inquiry, the same inspired writer whom we have just now quoted, gives us an infallible direction—"This is the victory that overcometh the world, even our faith." Let us then carefully investigate the import of the apostle's assertion, in this remarkable passage. And in doing this, it may be of use, first, to consider the nature of that faith which is here mentioned: and then, to show how it is, that the possession and exercise of this faith will give us the victory over the world.

First, then, we are to consider the nature of that faith which is mentioned in the declaration of the apostle.

No term, perhaps, in the sacred writings, possesses a greater variety of meanings than *faith*. But of these it is not necessary to offer an illustration, or even to give a detail. The faith referred to in the passage before us, is clearly determined, by the purposes which it is made to serve, to be of that kind which the author of the epistle to the Hebrews describes, where he says that it is, "the substance of things hoped for, the evidence of things not seen"—Let every reader who intends to go along with the writer, in the investigation of this subject, not satisfy himself with the mere hearing or remembrance of these words, in which the apostle defines faith; but let him enter fully into their meaning, and deeply ponder their import and design. "Faith is the substance of things hoped for"—Strong and descriptive expression! And for what does the real Christian hope? He hopes to see the face of his God in peace. He hopes to be admitted to an unclouded view and near contemplation of all the divine attributes. He hopes to see, in a manner in which no mortal eye hath yet seen, or heart conceived, the unspeakable majesty of Jehovah; his spotless purity and holiness, his perfect justice, his awful power, his infinite wisdom, his matchless goodness, his transcendent grace, his boundless mercy. He hopes, ere long, to be with his Saviour;—to behold him "whom having not yet seen he loves." To give him thanks in his immediate presence, and at the foot of his throne in heaven, for all that he did and suffered, for the redemption and salvation of guilty apostate man. He hopes to employ a long eternity in learning, loving, and admiring, the nature, works, and ways of God, and especially in exploring "the height and depth, and length and breadth of that love of God in Christ Jesus, which passeth knowledge." Faith, then, must be the *substance* of these things. Yes, reader, it is the office and essence of the faith here intended, to view these things as substances. Whoever possesses, and is in the exercise of this grace, will contemplate these objects with the same kind of apprehension and impressive sense of their real existence, as he views the plainest and most interesting object or substance that strikes his natural eye. He will have them transformed from mere cold apprehensions of the understanding, or chimeras of the imagination, into solid realities, which the mind will behold with full belief and the deepest interest. In a word, faith gives these things, as it were, a body, form and substance, in the view of the soul; or, so to speak, in the soul itself. It creates an ideal presence of them: It makes these great truths look the soul in the face, with an aspect that leaves no doubt of their seriousness and importance—Thus

is faith "the substance of things hoped for." It is likewise "the evidence of things not seen"—This expression, no doubt, imports much the same with the other branch of the sentence. But consider, beside the ideas already suggested, what are the things not seen.—We see not the eternal world. We see not heaven, the blessed abode and desirable home of all that have kept the faith. We see not hell, the place of endless and inexpressible torment to those who "obey not the truth" who have not kept the faith. We see not the tribunal of Jehovah, —the judgment seat of Christ. We see not the consequences of that interesting sentence which shall soon be past on saints and sinners. We see not the God who continually sees us, and who will shortly "bring every work into judgment, with every secret thing, whether it be good or whether it be evil." We see not the influences of that divine Spirit, by whom strength is communicated to the believer, and he is made to triumph over all his enemies—We see not these things:—But faith is the evidence of them. In the exercise of faith, the mind is fully satisfied that these things do really exist. Faith gives them a sort of present subsistence in the soul. It calls them before the eye of the mind, as a witness of unquestionable veracity is called before the bar of a judge, and there gives such evidence as at once determines the judgment how to decide, and the will and affections how to choose. Such is the faith of which the apostle speaks; and by applying the statement which has just been given, it will be easy to show—

How it is that the possession and exercise of faith, will give us the victory over the world.

Here it may be proper, first, to point out the manner in which faith produces the effects ascribed to it, and then illustrate the truth in a few practical instances.

Summarily then, the faith which has been described, gives its possessor the victory over the world, because it presents to his view, objects more important, affecting and interesting, than the world can present. The mind is determined, in every deliberative choice, by that which appears, all things considered, the most desirable. Now, the faith of which I have been speaking, represents spiritual and eternal things, the favour and approbation of God, and the excellence and amiableness of true holiness, in such a clear and sensible manner to the soul, that they appear as they ought—infinitely more important, valuable, and desirable, than any, and every thing, that can be placed in competition with them. When, therefore, the world is placed in this competition, the mind which is in the lively exercise of faith undervalues and despises it, as dross is despised when set in competition with a diamond. The world obtains its easy ascendency over us, because the things which it offers to our view, by being present and sensible, act powerfully on the mind; while spiritual objects, being invisible, or at a distance, and perceptible only by reflection, are forgotten or overlooked. But in the exercise of faith, these spiritual objects are brought into present and immediate observation. They are taken, as it were, from a distance, and out of the mist in which they had been enveloped, and placed directly before the mind —Hence, they acquire their proper influence upon it. In a word, faith operates like a new sense, and places spiritual and eternal things, on the same ground with those of sense and time. The allurements and excellencies of the two opposite sets of objects, enter into a fair conflict for our regard and affections. If the world entice with the promise and prospect of sensual gratification, or of present gain or estimation—to this faith opposes the censure or approbation of conscience, the displeasure

or approbation of God, and the eternal punishment or rewards of the world to come. And when these latter can only operate with their proper force, as much as the former, they outweigh their opposites, with a greater disparity than a mountain outweighs the dust of the balance. —This is no exaggeration. For, when the objects of fath come *fairly and fully* before the mind, and bear upon it with all their natural and proper force, they overbalance—they render as nothing—all that the world can threaten or promise, or inflict or bestow. They annihilate its frowns, its flatteries, and its gifts—They take away all the power of temptations. Things which appeared formidable, become perfectly easy: Trials which appeared grievous, lose their oppressive force: Duties which appeared difficult, are comfortably discharged: Allurements which appeared irresistible, drop all their charms: And the Christian obtains a complete victory over the enemies of his soul, while, in the exercise of this precious faith, he feels that he can say with the apostle—"I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us."

(*To be continued.*)

"THE HEAVENS DECLARE THE GLORY OF GOD."

'Tis noon-day; a tide of refulgence is flowing,
From yon orb of day, in his path-way of light:
Unbeliever, look round; see a Universe glowing,
In beauty resplendent, in majesty bright.

That orb! is it rolling by chance through the heaven?
Do its grandeur and glory no Maker display?
Is it not to these worlds by benevolence given,
Its warmth to impart and its light to convey?

* * * * * * *

'Tis the dead of the night; and the star-light is beaming,
Like Bethlehem's star, but with lustre more pale:
In the softness of splendour the moonlight is streaming
Its silvery brightness o'er mountain and dale.

Not a cloud is obscuring the sapphire of heaven;
The stillness of death marks solemnity's sway:
This hour for a depth of reflection is given,
Unknown to the bustle and tumult of day.

Go forth unbeliever, and list to the story,
Which planets declare, though they silently shine:
Scan well the displays of the Architect's glory;
See grandeur, and order, and beauty, combine.

No longer deny that a Deity's reigning:
Oh! yield him the tribute his glories demand,
Acknowledge *him* humbly, while plainly discerning
Jehovah reveal'd in the works of his hand.

September, 1829. C.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 447.)

June 5, 1828.

This morning, after breakfasting with my English friends at the Bull, I set off to procure *lodgings*. This I found no very easy matter, being wholly ignorant of the *modus operandi* of the process, not only as to the fee per week, the proper locality, but how or in what way I should get at them at all—and this, after making several inquiries of persons who I thought should have known. Not having any acquaintances within reach, I resolved to introduce myself to Mrs. M., an extensive dealer in objects of Natural History, who resides in the Strand, and with whom I had done some business in that way by letter, when in America. She received my visit with great courtesy, and kindly sent with me her little nephew, to look out for the windows where "Lodgings to let" were likely to be seen. This, she said, was the only manner she was acquainted with, how to obtain them. We walked but a little way, before we saw in the window of a genteel looking house, the desired notice. After thus easily discovering one place, I resolved to try further; but though we searched in every direction for some distance, we were unsuccessful; and I accordingly, in a kind of despair, engaged the place first noticed, and here I am now writing. When a person takes furnished lodgings, he is commonly provided with a chamber, and a parlour or sitting room, where he takes his breakfast and tea, which are a separate charge—dinner is to be procured at the hotels, chop-houses, inns, taverns, and eating-houses, which are to be found in almost every part of this vast metropolis. Being snugly and comfortably, though not elegantly located, in a central, called here a *centrical* part of the town, I sallied forth on a tour of general observation. The crowds in the streets were not so multitudinous as I expected. Along Fleet street, the Strand, and Cheapside, the foot passengers are about as great in number, as on the side pavements in our Market street, on market days. The carriages, carts, and other wheeled vehicles in the middle of the street, are far more numerous and noisy than I had ever before witnessed. Some few of the shops are very splendid. The great book-store of Longman, in Paternoster row—a dirty, narrow alley—presents outside but a very meagre and unsightly appearance, though the literary treasures of the interior I was tempted to covet.

How widely different are the impressions made by the same objects, on the minds and feelings of different observers. I had read a great deal of the riches, grandeur, curiosities, and crowds of London; and after the most extravagant accounts were given, it was said that "the half could not be told." For myself, from this day's observation, I saw but little in the *outside* of London, except its magnitude, which differed very much from any other large city. It is true, there is an unusual bustle in some places, and a certain kind of *street noise*, and a few old edifices, which are peculiar; but for the most part, the streets are like our own, though far dirtier. They are composed of long lines of low and mean dwellings, intermixed with shops, and tall and neat edifices. There is a multitude of alleys, lanes, or bye-ways, communicating with the principal streets, and which are crowded with inhabitants, that struck me also as remarkable. I speak now of the *city*, or business part of the town: the region of fashion, or the western end, I have not yet

visited. After bewildering myself repeatedly, in a labyrinth of misshapen streets and houses, and once or twice losing my way altogether in the "wilderness of London," I obtained a pocket map of the city, and experienced but little trouble afterwards. Before coming here, I had been told never to make any inquiries of passengers in the street, lest I might be imposed upon or robbed by a rogue, or be treated uncivilly by a man in the hurry and bustle of his business, or needlessly trouble a stranger like myself. In my necessity, I made frequent essays to-day on this subject; and on other occasions I tried a number of experiments, with the sole view of ascertaining the fact, and I will bear my testimony to the courtesy and kindness of the Londoners—a courtesy far superior to any received, on similar occasions, in the large towns of the United States. As to rogues and pickpockets, I met none; or at least lost nothing by them. It is however much better, when you wish any thing more than a yes or no answer, to inquire of the shopkeepers, who appeared always cheerfully to give any information in their power: yet it often happened to me, that the directions I received, both from passengers and others, was as confused and unintelligible, as the endless mazes of the city itself. They all have such a rapid, broken, roundabout way of telling you, that there is no understanding them.

At a print-shop, I was informed that there were great doings going on at St. Paul's Cathedral. All the children of the different charity schools in the city, to the amount of eight or nine thousand, were assembled at an annual exhibition; but that I was too late to obtain a ticket of admission, which could only be had from persons connected with the schools. I determined however to try what could be done, as I felt peculiarly interested. I found the concourse of people round the vast building, immense; and, from the appearance of military officers at the several entrances, I did not like to offer the *silver* bribe I had intended, and which, I understood, would get admission in many places here, which resisted all other means of application. I had not been long surveying the outside of the cathedral, which is exceedingly badly located for effect, before I found that the meeting in the church was over, and the children, in files, were coming out at a side door. I saw most of them pass: each school was preceded by an officer and a banner, on which the name of the school and the number of scholars were emblazoned. Each school had a different uniform, which, in some instances, was to me exceedingly ridiculous. For example, there were little girls in *high caps;* and little boys in *long coats* and *short breeches.* In other cases, however, the dress was neat and appropriate. I now understood what was meant by the *blue coat school*—the red coat—the black coat—and several other names. Before the whole of the crowd had dispersed, I made an effort to get into the church, and with *money* succeeded; and thus witnessed the manner in which such exhibitions are *got up* here; but it would lead me too much into detail, to describe the arrangements I noticed.

St. Paul's I had always looked upon as a wonder of the world, both outside and in: the splendid engravings which I had seen, and the wonderful descriptions which I had read, wrought up my curiosity to the highest pitch, and I must say I have been disappointed. The outside looks vastly better on a picture than in reality: the coal smoke of London has completely disfigured the beauty it must originally have possessed. You may form some idea of the unsightliness of most of the large structures here, which are constructed of white stone or marble, by supposing the bank of the

U. States, in Chesnut street, to be daubed all over with a thin coating of mud and black paint—the white colour of the marble, here and there, towards the top of the building, making its appearance. Such an influence has the smoke of this place on the stone, that in less than a year it becomes wholly discoloured. Yet, notwithstanding all these detractions, St. Paul's will ever be regarded as a vast monument of architectural grandeur. Its stupendous dome, towering above all surrounding objects; its beautiful columns, with Corinthian capitals; and its gigantic statues of the apostles, will always ensure the notice and admiration of the traveller. The first impression it makes is, however, exceedingly unfavourable; and it is only after repeated examination, when the eye becomes familiar with the dirt and smoke which disfigures it, and when a comparison is made between its elevation and that of surrounding objects, that its magnitude and symmetry strike the beholder. The cathedral is surrounded by an iron railing, which separates the church yard from the street. Within this enclosure, in front, there is a statue of Queen Anne, on a high pedestal; her majesty looks a good deal worn and disfigured by time and accident.

After seeing the interior of the Minster at York, that of St. Paul's cannot be very striking to any one. Immediately under the dome, however, the impression felt is sublime. As I stood and gazed on its vastness, I felt as minute as Swift's Gulliver, in a Brobdignaggian palace. Far, very far above, I saw projecting out from the sides, what seemed to me at first to be old and ragged handkerchiefs, fastened upon little sticks. These, however, I found to be tattered flags, the trophies of British valour, on several memorable occasions. The *rags* taken by the Duke of Marlborough, at the battle of Blenheim, which are here displayed, excited in my mind more of the melancholy than the heroick emotion; and the tattered remnants, won by England during the American Revolutionary war, might well have been hid: they were covered, however, in kindness, by the dust of time and the webs of the spider. How can these things be considered as decorations to a place of religious worship? The rooms of Bridewell prison, would be a much more appropriate place of exhibition. The ceiling of the dome is ornamented with paintings, representing incidents in the life of St. Paul. I could distinguish nothing from the pavement where I stood, excepting that they were disfigured by the shelling off of the wall. The whispering gallery, which is formed by a railing made on the cornice which encircles the lower part of the dome, was to me very interesting; but the accounts I have read of its great effects on loud noises, have been much exaggerated. For example, you are told by travellers that the shutting of the door in the wall, by which you enter, produces a sound like distant thunder, or the roaring of cannon on the field of battle: but it really sounds just like the slamming and echoing of a door: the diameter of the dome here is 100 feet. After leaving the whispering gallery, I ascended through various winding, dark, and dirty passages, to the balcony surrounding the lantern, on the outside. From this I went up, by means of ladders, along with a number of men and women, to the ball on the outside—the ball holds eight persons. Here was a very extensive, though, from my situation, no very agreeable view of London. The towers, the steeples, the monuments, and the bridges over the Thames, looked remarkably well, as it was a clear day. Every thing, of course, appeared very diminutive, particularly the crowds of human beings which were hurrying through the streets below. If the

wind had not blown with such terrible violence, I should have been disposed to moralize, as I contemplated the picture of the busy world beneath my feet. A writer in my situation has remarked, "I was looking down upon the habitations of a million of human beings, on a spot where is crowded together more wealth, more splendour, more ingenuity, more worldly wisdom, and, alas! more worldly blindness, poverty, depravity, dishonesty, and wretchedness, than upon any other spot in the whole habitable earth." Descending into the cathedral, I examined the great bell, the clock, the library, the model and trophy room, and the geometrical staircase. On the walls, and on pedestals in the body of the church below, are a considerable number of fine monuments, most of them in honour of military heroes. That of Sir R. Abercrombie, seemed to me the finest. There is also one here in memory of Generals Packenham and Gibbs, who fell in our late war at New Orleans. The tomb of Dr. Johnson was far more interesting to me than all the rest. Surrounded by military and naval heroes, he seemed to me to tower far above them all. Who would not rather have his fame than theirs? All the monuments, except this and those of Sir Joshua Reynolds, of Sir Wm. Jones, and one or two more, are dedicated to those who have excelled in war. I am no Quaker on this subject, but I thought most of these monuments, like the military flags, very unbecoming a place devoted to the gospel of peace.

It is not in surveying the exterior of St. Paul's, that you are impressed with any correct idea of its magnitude; but this is abundantly realized as you traverse its long galleries, visit its numerous apartments, mount its interminable flights of stairs, and gaze, from different situations, into its vast dome. The whole of this operation will cost you much time, labour, and money. Even the person who discharges the cannon, or, in other words, who slams the door in the whispering gallery, expects a distinct gratuity for his *salute*, besides his fee for an admittance into the gallery itself.

After leaving St. Paul's, I went to the annual exhibition of the Royal Academy of Arts, in Somerset house. Here I found an extensive suite of rooms crowded with ladies and gentlemen very well dressed, and all looking exceedingly happy. The paintings were numerous, and some of them were said to be masterly. I was particularly pleased with some models in plaster, of contemplated publick buildings. From the catalogue of the exhibition, which I obtained at the door, the number of paintings, busts, statues, and models, amounted to 1,214. This is certainly a very considerable annual product for the Fine Arts in Britain; for the Academy will not, on this occasion, receive any works which have already been publicly exhibited; and no copies of any kind, except paintings on enamel, and impressions from unpublished medals. Somerset House is a noble building. It covers a piece of ground from the banks of the Thames up to the Strand, 800 feet wide and 500 deep. It is built in the form of a quadrangle, with a large paved court in the centre, ornamented with a bronze cast of the Thames, lying at the foot of a pedestal, on which there is a statue of George III. Its numerous apartments are all occupied by different publick institutions. The front on the Thames, is seen to advantage from Waterloo bridge, which is the handsomest bridge that is thrown over this dirty river, sometimes called in poetry the *silver Thames*. This bridge is a good deal the subject of London boasting. It is a plain substantial structure of granite: it has nine arches, and the river, where it crosses, is rather more than 1,200 feet wide. The

elliptical arches are all of equal size, and the road over them is of course level, in which respect it differs from all the other bridges built over the Thames. The curvature of these arches reminded me of the celebrated marble bridge erected over the Arno at Florence, which unites the advantages of the flattest road way, the greatest water way, with the smallest quantity of stone material; and to determine the curve of which has offered a problem that still occupies the attention of antiquaries, mathematicians and architects. At the toll house there is a contrivance which indicates the number of foot passengers that cross it daily. The turnstile admits but one person at a time, and as it moves round, it touches some machinery, which gives the desired information.

Friday, June 6.—This morning I devoted to the British Museum, a place I had long desired to examine. It is the only publick place in England, as far as I can learn, where fees are not demanded for admission: indeed, so rigid are the officers on this subject, that I was told by one of them, that a man was recently dismissed from their service, for taking a *present* from one of the visiters. The first room that you enter contains a most splendid display of minerals, and precious stones, cut and carved into a thousand different shapes. The opal, the lumachelli, and the Labrador spar, all remarkable for their beautiful play of pavonine colours—the cornelian, the amethyst, the lapis lazuli, the diamond, and the sapphire, are here in the richest profusion. I saw on the stairs a musk ox, brought from the polar regions by Captain Parry; and some tolerably stuffed skins of the cameleopard from Africa. The collection of shells afforded me a great treat. Among the many rare, beautiful, curious, and costly varieties, I noticed the far famed Cyprœa Aurora, or Orange Cowrie; the Orange Admiral, and the Conus Cedo-nulli. But I must not trust myself in a description of the objects of Natural History. The sight of this cabinet of shells suggested the following lines, which may serve to give a little variety to my journal.

Productions fair, of every clime,
In ocean's fruitful bosom nurst,
Ere on the trackless tide of Time,
Proud man and folly floated first.

Scatter'd from Nature's ample store
In coral groves and crystal caves;
Or near the surf-beat sounding shore,
Or deep beneath the swelling waves.

Here, by the toil and skill of man,
Collected and arranged ye lie;
A little portion of that plan
Which decorates immensity.

Oh, where does power or wisdom shine
With brighter or more beauteous rays,
Than in the glorious page divine,
Which Nature opens to our gaze.

Where can we finer touches see,
Than when attentively we look
Upon the glowing imagery
Displayed in Nature's splendid book.

Parent of this harmonious whole,
Oh lead me through the mystick road,
Up to its bright and heavenly goal—
"From Nature up to Nature's God."

I hurried away from these wonders of Nature to examine those of art, arranged in another part of the building, and where I did not expect to be in such raptures. The *antiquities* are very numerous and valuable, and have given to the Museum its principal celebrity. The Elgin marbles, about the expense of which Parliament made such an ado, did not strike me so well as many other articles of ancient sculpture, although they are supposed to have once formed part of the great Parthenon, and to have been executed by Phidias himself. They were obtained by Lord Elgin, during his mission to the Ottoman Porte, and cost £35,000. The Elgin marbles, the Roman and Grecian sculptures, and the Egyptian antiquities, all occupy distinct suites of apartments. In the Grecian and Roman galleries, I saw Fauns and Nymphs, and Satyrs and Centaurs,

and a whole host of divinities, which were once objects of religious worship to the most enlightened and refined nations of antiquity. I felt, as I looked upon them, a peculiar sympathy with St. Paul, who, when he was at Athens, "found his spirit stirred in him, when he saw the city wholly given to idolatry." The ancient tablets of inscriptions, the candelabræ, the earthen ollæ, the votive altars, and the sepulchral urns and vases, are highly interesting. In the Egyptian galleries there are mummies, and stone coffins or sarcophagi, from Cairo, Memphis, Carnac, and Thebes. The mummies here are said to be in the finest preservation of any in Europe. Embalmed bodies of cats, birds, and beetles, are also in the collection, all curiously preserved with the most superstitious care—alas for the dignity of human nature! The hieroglyphical writing, the rude paintings from the catacombs, and the rolls of the papyrus, were new to me. There is an immense quantity of Egyptian ruins accumulated here—the heads of idols and sphinxes, fragments of *bas reliefs* and portions of columns, capitals and friezes, line the walls, are crowded on pedestals, or heaped in piles on the floors. There were a number of artists, both male and female, copying ancient models, without any special regard to the nudity of the figures, or the crowds of visiters in the apartments. As I shall visit the Museum often, I shall say no more of it at present. Mr. Gray, the skilful zoologist of this institution, treated me with very great kindness—a kindness which I had no reason to expect, for the letter which I left in his room with his assistant, was merely a note from one of our scientifick societies, informing him that he had been elected an honorary member of their body; my name was only on the back as the bearer. He afterwards took some trouble to find me out in the rooms of the Museum, and we there commenced a friendly acquaintance, which I hope will never terminate. I have been particular in this statement, because it illustrates a fine trait in the English character, which does not seem to be well understood in America. Stiff formality, or cold reserve, was what I expected to meet with; but since my arrival in the kingdom, I have experienced uniform kindness and attention, from every one with whom I have had the slightest acquaintance. Indeed, I have often been pressed to share in the rights of hospitality, by persons on whom I had not the smallest claims for attention, and who were almost utter strangers. Gentlemen here seem to make it their business, as well as their pleasure, to be useful to all strangers. Travelling merely in pursuit of knowledge, has thrown me, for the most part, into the circle of literary and scientifick men, and this may perhaps have brought into view the best part of the English character; for I have certainly seen some English people in my own country, who seemed to consider wealth or titles as the only passport to their civility, and who substituted idle parade, shallow forms, and stupid ceremonies, for substantial acts of unaffected, genuine kindness. I went with Mr. Gray to his private rooms in the *Crypts*, as the Edinburgh Reviewers call them, and which seem to contain more articles of curiosity, than those which are commonly shown. After much conversation on Natural History, at half past 4 o'clock he introduced me into the rooms of the Geological Society. In the evening I attended one of their meetings, and heard an interesting paper from Professor Buckland, and some extemporaneous remarks upon it by Messrs. Stokes, Webster, and Professor Sedgewick. This last gentleman is a rapid, warm, and interesting speaker, though full of peculiarity. Pro-

fessor Buckland is the author of the work entitled Reliquiæ Diluvianæ, in which he has given an account of the remarkable cave at Kirkdale, in Yorkshire, supposed once to have been the den of antediluvian animals, the last tenants of which were drowned in the universal cataclysm. Fossil skeletons, and the bony fragments of ancient animals, exist there in such profusion, that a piece of loam can hardly be lifted from the bottom or sides, which is not replete with them.* —The communication to-night from Dr. B. was on fossil bones; and it appeared to be the general opinion of the speakers, who were not unfavourable to the Bible record on this subject, that the earth is not now inhabited, generally, by the same species of animals which existed before the flood. The opinion was, that the same almighty power which raised the new earth out of the ruins of the old, created new animals to suit its altered constitution; and that the races preserved in the ark died out, in the course of a few generations. These ideas were not fully expressed, but what was said seemed to lead to them. There is certainly a difficulty in supposing, that all animals actually existing at the present day, are the offspring of primeval parents: for myself, I think we have intimations, if not positive testimony in the scriptures, that there was a new creative fiat, with regard to the inferior animals, after the deluge. Let the sceptick deny the Mosaick account of the flood, in which the voice of many waters executed the sentence of just condemnation on a world full of corruption and violence, and then explain, on his principles, the desolation, ruin, and death, of organized beings, which fill the caverns and strata of the earth. A late writer on Geology has justly and powerfully remarked on this topick—"Such a dismal ruin of organick beings, and such a derangement of the fair frame of nature, seem to be irreconcilable difficulties in *Natural* theism. For, is not the wisdom of God impeached, in constructing a world on foundations so infirm; his prescience, in peopling so precarious an abode with countless myriads of exquisite mechanisms; and his goodness, in plunging, indiscriminately, every tribe and family of his sentient offspring in mortal agony and death? A creation replete with beauty and enjoyment suddenly transformed, by its Creator's mandate or permission, into a waste of waters, is a moral phenomenon, which truly no system of ethics can explain. But here, if reason will deign to forego its pride, and implore the aid of a superior light, the Hebrew prophet will lift up the dark veil from the primeval scene. In revealing the disobedience of Adam, the atrocious guilt of Cain, and the pestilence of sin universally spread among their progeny, he shows, alas! too clearly, how justice outraged and mercy spurned, inevitably called forth the final lustration of the deluge. This conclusion no philosopher can reasonably gainsay, who considers man as a responsible agent, and this earth,

* I will here state a curious fact respecting some bones found near Princeton, N. J., and which I received from undoubted authority. About the year 1748, some labourers, in working a quarry in that neighbourhood, for the stone with which the college in the town is built, discovered a small cavern filled with an immense number of the entire skeletons of *Crotali*, or rattlesnakes. There can be little doubt, I think, that this cavern had once a small opening, which was afterwards closed by the accidental fall of a stone, or by some other means. The rattlesnakes, probably, hybernated there for many successive years, many dying through age, and others from the circumstance just mentioned. The discovery of these organick remains may serve as an additional caution to geologists, not to form theories from isolated facts. If the bones of animals, now inhabiting the earth, are discovered with reliques peculiar to what we now suppose to be antediluvian, a careful examination of all the circumstances may sometimes illustrate the anomaly.

with all its apparatus of organick life, as mainly subservient to his moral and intellectual education."

The meeting of the Geological Society was, altogether, highly interesting. Their manner of performing their routine of business, of balloting for members, and of announcing their election, was new. After their meetings they have, as do almost all the other societies here, a kind of supper or entertainment. They are now about to remove their fine cabinets, maps, and other furniture, to apartments in Somerset House, which were on this evening, for the first time, illuminated with gas, for their inspection; and I was amused with a humorous debate, whether we should adjourn first to the new rooms and then to supper, or first to supper and then to Somerset House. How the question was decided I leave you to *guess*.

Saturday, June 7.—I visited a number of publick buildings to-day. Guild Hall, the Bank of England, the East India House, the Mansion House of the Lord Mayor, and the Royal Exchange—are all fine structures, but all defiled with coal smoke. There is nothing in the interior of the bank that is striking. The hum produced by the hundreds of voices in the Exchange is very peculiar, and sometimes so loud, that bell-men are employed to bring them to a pause, by drowning all voices by their clatter; after which they start anew. Guild Hall is an extensive and irregular gothick edifice. It contains a large room, 158 feet long, 48 broad, and 55 feet high, used for the city feasts, and for the election of members of Parliament. I visited it principally to see Gog and Magog, of whom I had heard some strange stories in my youth. They are gigantick and hideous figures, said to represent a Saxon and an ancient Briton. The room is ornamented with painted windows, and some fine monuments, erected at the expense of the city, in honour of its favourite great men. It is surprising how soon one becomes familiarized with such things. Old buildings, painted windows, and monuments to the good and great, make now but a very feeble impression on my mind; to use a chemical figure, my curiosity is so *saturated* with such exhibitions, that it requires something altogether new and strange to be *taken up* by it.

(*To be continued.*)

ADDRESS, *delivered, January 28th, 1829, at the Second Anniversary of the American Society for the Promotion of Temperance, by Jonathan Kittredge, Esq., on the following Resolution:—*

"Resolved. That it is the duty of every professor of religion to exert all his influence to abolish the custom of using ardent spirits, except for medicinal purposes."

MR. PRESIDENT:—In every enterprise, undertaken for the benefit of mankind, the Christian publick have a part, and a very important part, to perform; but more especially when that enterprise aims at the moral improvement of the world. In questions of government, or matters of mere temporal concern, perhaps the Christian may find an apology for his neutrality, as being engaged in objects of higher and more sublime benevolence. But when vice is to be put down, and virtue promoted, he is called upon by a voice which he cannot disregard, by the voice of religion and of God, to take an active and a zealous part.—There is no excuse in this war. When vice prevails, the Christian is an enlisted soldier, and should ever be found in armour. His sword should be always drawn and ready for the conflict—Here silence is crime; and inactivity is treason.—The only inquiry he has to make is, is the enemy in the field? and that inquiry answered in the

affirmative, he has nothing to do but to act. He has no question of duty to settle, for that is already settled; and whenever a plan is devised for good, the Christian should be relied upon as an active and efficient co-operator. To do good is, and should be, his employment—the business of his life. His Master's example is before him, and he is called upon to imitate it; and just so far as he does this, he is entitled to the character which he assumes, and the name by which he is known; just so far as he fails to do this, he forfeits the Christian character and disgraces the Christian name.

Is intemperance a vice, and does it prevail; and are the Christian publick indifferent spectators of the desolations of this fell destroyer? Can they view with apathy its ravages and be guiltless? Are they not called upon by the principles of that benevolent and heavenly religion which they profess, to act as a body on this all-important subject? Sir, intemperance aims a deadly blow at every thing they hold dear. It eradicates from the human heart every feeling and every principle which religion inspires, and it poisons the very soil in which it grows. Where this vice is found, humanity weeps, virtue disappears, and religion dies away.

But how can it be arrested? I answer, in no way, but by starvation. It is a monster which you cannot kill, as long as you feed it. All the weapons on earth fall harmless at its feet, as long as you give it food. As well may you arrest the lightning in its course, as stop that mighty stream of intemperance which at this moment flows over this land, as long as you supply the springs from whence it issues. There is nothing but a drought, an universal and everlasting drought of spirituous liquors, that can dry it up. You may rest assured that it will prevail, till there is throughout the country a famine of ardent spirits. All other ways have been tried in vain. This and this alone promises success. If any man can devise any other plan for its extermination, I am willing to hear him: but no man ever did, and I believe no man ever can. And, Sir, I believe every one who supplies the fountain is a partaker of the guilt; and that every distiller, and vender, and purchaser of ardent spirits, is accessary to the crime of drunkenness.—It is an unhallowed traffick, and like the traffick in human blood, should receive the unqualified reprobation of the Christian community. It is their duty, and a duty which they cannot safely neglect, to enter with efficiency into the principles of this Society, and thereby lend their aid to remove the cause of that tremendous evil which they all pretend to deplore.

But I am sorry to say they do not. A large proportion of the Christian community, are at this moment engaged in the spread of intemperance. They are either supplying the poison that nourishes it, or by their example encouraging its use. The plan for the promotion of temperance, in which you, Sir, are engaged, has not received from them that cordial and efficient co-operation, to which it is entitled. Many of them act as if they had no duty to perform. Many are found to be the bold and fearless advocates of ardent spirits, and they manifest a zeal on this subject which they do on no other. Religion itself has never called forth half the exertions, which they have made to keep up the use of spirituous liquors, and thereby to insure the spread of intemperance. In years gone by, this has been done ignorantly. Till within a short period, an Egyptian darkness has prevailed upon this subject, and all have been guilty without knowing it. For the time past, all need a decree of amnesty, and the past opinions and practices of the Christian world should be repented of and forgotten. But, Sir, this excuse no longer exists. A

light has beamed upon the world, and the sun of temperance is now shining with full effulgence. In its rays the horrors of intemperance are clearly and distinctly seen, and a remedy for them is revealed. Awfully dark must be the moral vision of that man, whose eyes cannot see this light; and awfully perverse that heart that does not rejoice in it. There is no longer any doubt of the part which the Christian should act. He is imperiously called upon by the principles of his religion, to dissolve all connexion with the intoxicating cup. Every glass he drinks is a warrant for his neighbour to do the like; and intemperance is sure to follow the use of ardent spirits. There is nothing on earth that can prevent it, and as long as human nature remains the same, this will continue to be the case. No man can therefore encourage that use; no man can supply the poison, without being responsible for the consequences. The trader knows that every barrel he purchases will spread sorrow and grief wherever it is carried. There is a moral certainty, that every gallon that is carried into the country, will help to keep alive that baneful disease, which rages with a fury that knows no restraint, and with a force that cannot be resisted. Every man, therefore, who carries it into the country is directly concerned in producing that mass of pauperism, disease and crime, which result from intemperance. He supplies the fuel that keeps alive the flame, and he is the incendiary who spreads that liquid fire which involves the peace and happiness of the domestick circle, the promise of youth, and the hopes of old age, in one general ruin.

Sir, the vending of ardent spirits cannot be carried on without guilt. Every grog-shop exhibits scenes that religion cannot witness without horror. Here every evil passion is fed! here every base propensity is nourished! Here is kept the food of drunkenness, and hither resort all those miserable victims of the disease who would rather die of it than be cured! Here is found the poison that vitiates the taste of the temperate, and prepares them to supply the places of those who die of this plague! Here the temperate drink, and here the temperate learn to be drunkards! Sir, all the drunkards in the country are brought up at these stores. They are the schools of intemperance; and as long as they continue the traffick in ardent spirits, they will continue to be the poison of the land. As long as they furnish the supply of ardent spirits called for, they will continue to send forth through the towns in which they are found, a pestilence, laying waste every noble and manly feeling of the human heart, and every lovely trait in the human character. Is not this so? Where were the drunkards of our villages formed, but at those places where ardent spirits are sold? Where is the origin of all that poverty, disease and crime, which are traced to intemperance, but at those Aceldamas of human blood? Where can the wife and the mother find the cause of that fountain of tears which they are constrained to shed, but at these fountains of ardent spirits? And can the Christian carry on this traffick? can he supply the lava which scorches the land, and be innocent? Does he find nothing in that benign religion which he professes, to forbid it? Can he be the agent of intemperance, the commissary of the drunkard, and feel no remorse? Sir, I know the vender tells you he is not answerable for the consequences—that he frowns on intemperance, and withholds the cup from the drunkard. But this is not so. Does not the vender know the effects of ardent spirits? Does he not know the consequences which they will assuredly produce? Does he not know that of those who drink, many will be drunken? And can he supply the cause, and detach

himself from the effect? Can he hurl fire-brands throughout your city, and witness the conflagration, and claim exemption from the blame? Can he spread the contagion among your families; and when he hears the dying groan, and sees the funeral car, tell you that he is innocent? Yet the vender of ardent spirits does all this. He spreads the intoxicating cause; he sees the drunken effect; he hears the drunken curse; he witnesses the drunken revel; he is surrounded with it; he is producing it; and yet tells you that he is innocent! Wonderful fatuity! But, Sir, he knows the responsibility is so great that he shrinks from acknowledging it. He sees the guilt and the woe, and shudders at the thought of being its cause. And well he may; but he cannot escape. As long as he furnishes the means of drunkenness to others, he is a partaker of the crime, and an accessary before the fact. And, Sir, he should be so held in publick opinion. He should be held directly responsible for the consequences of his acts, and the same odium which attaches to the principal should attach to all accessaries. But, Sir, he tells you he frowns on intemperance. So, perhaps, he does. After producing it, he frowns on the wretch that he has made drunken, and abhors his own offspring. But every retailer should remember that the drunkards with whom he is surrounded are his own children and apprentices, and that they afford a living exhibition of the character of his own deeds. When he looks upon them, ragged, filthy, and debased; when he hears the noon-day curse and the midnight broil, he should say here is my work, this is what I have done. It is my trade to make such men. I have spent my life in it. And if he is a Christian and duly appreciates his guilt, he will raise his hands to heaven, and before God declare that he will make no more such.

(*To be continued.*)

THE SACRED COCK AND HEN.

A POPISH LEGEND.

We are far from believing that ridicule is the test of truth. But when any thing which is affirmed to be truth, cannot be so stated even by those who wish it to be credited, as not to appear both grossly absurd and highly ridiculous, we have no hesitation in pronouncing that thing to be a falsehood. Now, of this very character are many of the pretended miracles of the Romish church. Let any one who doubts of this, read the Sixth Letter of Blanco White, not long since republished in this country. He had been a dignitary in the Roman Catholick Church in Spain, and was therefore familiarly acquainted with the whole of its ritual. He affirms in the face of the world, that the Breviary, or Book which contains the daily religious service of the Church of Rome, "must be reckoned the true standard to which that church wishes to reduce the minds and hearts of her clergy, from the highest dignitary to the most obscure priest:" and in this book he shows beyond denial, that many pretended miracles are recorded, in all respects as absurd, puerile and ridiculous, as that which the poet Southey has, within the present year, versified and published from the *Acta Sanctorum*, and which will be seen below. We give it to our readers not merely for their amusement—although we do not feel bound to exclude every thing that is facetious from our work—but to show what kind of system it is, which the Pope is, at this very time, most zealously endeavouring to introduce and propagate in the United States. It does not appear, that Southey has done more than place the facts which the legend pretends to record, in that light which is best calculated to show them to be what they really are—ludicrous and contemptible—The main facts are all stated in the legend itself. We extract the ar-

ticle from the Eclectick Review, for Sept. 1829, and shall give a part of the remarks with which the Reviewer has introduced "this second tale" of Dr. Southey, the present Poet-Laureate of Great Britain. He is accustomed to write all kinds of verse, and we advise that the following be read exactly as if it were prose. The Reviewer says,

"We like this second tale, because it aims at nothing higher than to amuse, at the expense of the votaries of St. James of Compostella of olden time, and the equally credulous believers in Romish miracles in our own day. It is a 'genuine legend,' found in the *Acta Sanctorum;* and although its absurdity renders it only fit for the nursery in this country, elsewhere it may still be deemed worthy of the chair. It is a story, not of a cock and a bull, but of a cock and a hen, which were miraculously restored to life, whiteness, and feathers, after they had been killed and cooked—for the purpose of establishing the innocence of an unfortunate young man who had been unjustly gibbeted, and as miraculously dealt with on the part of Saint James. We shall make room for the author's jocose description of this more than Ovidian metamorphosis. The mother, on discovering her son Pierre alive and well on the gallows, after hanging there for eight weeks, waits on the alcayde to beg that he may be taken down. The judge, who is just sitting down to dinner, receives her tale with incredulity heightened by hunger.

"Think not," quoth he, "to tales like these,
That I should give belief!
Santiago never would bestow
His miracles, full well I know,
On a Frenchman and a thief.

"And pointing to the Fowls, o'er which
He held his ready knife,
'As easily might I believe
These birds should come to life!'

"The good Saint would not let him thus
The Mother's true tale withstand;
So up rose the Fowls in the dish,
And down dropt the knife from his hand.

"The Cock would have crowed if he could;
To cackle the hen had a wish;
And they both slipt about in the gravy,
Before they got out of the dish.

"And when each would have open'd its eyes,
For the purpose of looking about them,
They saw they had no eyes to open,
And that there was no seeing without them.

"All this was to them a great wonder,
They stagger'd and reel'd on the table;
And either to guess where they were,
Or what was their plight, or how they came there,
Alas! they were wholly unable:

"Because, you must know, that that morning,
(A thing which they thought very hard,)
The Cook had cut off their heads,
And thrown them away in the yard.

"The Hen would have prank'd up her feathers,
But plucking had sadly deformed her;
And for want of them she would have shivered with cold,
If the roasting she had—had not warm'd her.

"And the Cock felt exceedingly queer;
He thought it a very odd thing
That his head and his voice were—he did not know where,
And his gizzard tuck'd under his wing.

"The gizzard got into its place,
But how, Santiago knows best;
And so, by the help of the Saint,
Did the liver and all the rest.

"The heads saw their way to the bodies,
In they came from the yard without check,
And each took its own proper station,
To the very great joy of the neck.

"And in flew the feathers, like snow in a shower,
For they all became white on the way;
And the Cock and the Hen in a trice were refledged,
And then who so happy as they!

Cluck! cluck! cried the Hen right merrily then,
The Cock his clarion blew,
Full glad was he to hear again,
His own cock-a-doo-del-doo!"

* * * *

"These blessed fowls, at seven years' end,
In the odour of sanctity died:
They were carefully plucked, and then
They were buried side by side.

"And lest the fact should be forgotten,
(Which would have been a pity,)
'Twas decreed, in honour of their worth,
That a cock and hen should be borne thenceforth
In the arms of that ancient city.

"Two eggs Saint Hen had laid—no more;
The chickens were her delight:
A cock and a hen they proved; and both
Like their parents, were virtuous and white.

"The last act of the holy Hen,
Was to rear this precious brood; and, when
Saint Cock and she were dead,
This couple, as the lawful heirs,
Succeeded in their stead.

"They also lived seven years,
And they laid eggs but two;
From which two milk-white chickens
To Cock and Henhood grew:
And always their posterity
The self-same course pursue.

"Not one of these eggs ever addled,
(With wonder be it spoken!)
Not one of them ever was lost,
Not one of them ever was broken.

"Sacred they are; neither magpie, nor rat,
Snake, weasel, nor martin approaching them:
And woe to the irreverent wretch
Who should even dream of poaching them.

"Thus then is this great miracle
Continued to this day;
And to their Church all Pilgrims go,
When they are on the way;
And some of the feathers are given them:
For which they always pay.

"No price is set upon them,
And this leaves all persons at ease;
The poor give as much as they can,
The rich as much as they please.

"But that the more they give the better,
Is very well understood;
Seeing whatever is thus disposed of,
Is for their own souls' good;

"For Santiago will always
Befriend his true believers,
And the money is for him, the Priests
Being only his receivers.

"To make the miracle the more,
Of these feathers there is always store,
And all are genuine too;
All of the original Cock and Hen,
Which the Priests will swear is true.

"Thousands, a thousand times told, have bought them,
And if myriads and tens of myriads sought them,
They would still find some to buy;
For however great were the demand,
So great would be the supply.

"And if any of you, my small friends,
Should visit those parts, I dare say
You will bring away some of the feathers,
And think of old Robin Gray."

DR. ALEXANDER'S LETTER.

The following letter is eminently entitled to the serious consideration of all theological students, and of all who are concerned in selecting and patronizing candidates for the Gospel ministry: and many of the remarks which it contains, are applicable to all professing Christians.

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To the Secretary of the American Education Society.

Sir: You inquire, "*What, in your judgment, are the principal hin-*

drances to the cultivation of an eminent piety in young men preparing for the ministry; and how may they be most effectually overcome?" I feel this to be a subject of immense importance, and one which deserves the profound attention of all candidates for the holy ministry, and of all who are already invested with the office; but especially, it imperiously demands the solicitous and unceasing attention of those, who are engaged in the selection and education of young men for the ministry.

In the general, I would reply to your inquiry, that young men preparing for the ministry, are subject to the same hindrances in cultivating eminent piety, as other Christians. These are partly internal, arising out of the remaining depravity of their nature; and external, proceeding from the temptations of the world, and the devices of Satan. These obstacles are greater in some than others, and assume a peculiar shape from the constitution, habits, circumstances, and employments, of each individual. No doubt, also, there are hindrances which peculiarly belong to whole classes of men; and concerning these, I understand you to inquire, as it relates to that class who are occupied with studies preparatory to the ministry. The question seems to imply, that the obstacles are such, as, in many cases, to prevent the attainment of a high degree of piety, in those who have turned their attention to the sacred office. Concerning the fact, I think there is no ground for doubt. Many do become preachers of the Gospel who are not eminent in piety; and no doubt, a large part of the evils which afflict the church of Christ, may be attributed to this cause. It is no uncommon thing for a pastor to fall below that standard of piety, which exists among the best of his own flock. It often happens, that obscure Christians are so much farther advanced in the experience of religion than their official teacher, that he might profitably sit at their feet and learn. I have often felt compassion for young men of small religious experience, who are obliged to be the teachers of fathers and mothers, who were in Christ before they were born. But when the religious teacher is not only youthful—which is no fault—but knows very little of the various conflicts and trials of the hidden life of the Christian, he must be placed, indeed, in an awkward situation, in relation to eminent saints, who may happen to be in his flock. This, however, is a difficulty which I have seldom observed any young man to feel, when preparing for the ministry; and, therefore, very little pains are taken to provide against it, by an earnest examination of cases of conscience, and the methods of treating them, which may be found in books; and especially, by a close and honest inquisition into the secret recesses of his own heart.

But truth requires that I should state a fact, far more deplorable and fatal, than the one mentioned above. It is, that many persons enter this holy office, who are entirely destitute of piety. What the hindrances in the way of such are, to the cultivation of eminent piety, it is needless to state. But perhaps some will be ready to think it uncharitable to suppose that this is a fact; and altogether improper to mention it, in this publick manner. I know, indeed, that there is a sensitiveness in many ministers on this subject; and while they admit and teach, that there are many hypocrites in the communion of the church, they are not fond of hearing that the same is the fact, in regard to the ministry; and to throw out such suggestions, they fear, will only lead the people to be suspicious and censorious. But if what has been stated be really a fact, it ought to be known, and very frequently brought forward to the view of ministers; for it seems to me, that of all men, they are, in some respects,

in a worse condition for improvement in personal piety, than any other persons. They are left, as it were, to themselves, and no one has it as his duty, to superintend their spiritual progress. If they are deceived, they commonly hug the delusion, until death breaks the fatal enchantment. As they are but seldom warned from the pulpit, they ought to be faithfully dealt with from the press. I do not wish it to be supposed, however, that I desire to become the censor of my brethren. I am truly very unfit for such an office, and would greatly prefer being a disciple, to being a teacher.

But to return to the case of young men preparing for the ministry. If my observation has not deceived me, there are several classes of persons who seek the ministry, without possessing genuine piety.

There are a few,—and I hope but few—who prepare for this office, precisely, with the same views and feelings with which they would prepare to be lawyers or physicians. They think that the office is useful and honourable, and affords a decent competency, with more leisure for literary pursuits, and more seclusion from the noise and bustle of the world, than most other professions; or, actuated by ambition to appear as orators before the publick, they imagine, that the pulpit is a fine theatre, to make a display of talent and eloquence. Such men never think of the conversion of souls, or the care of souls. They may, however, please themselves with the thought, that they will be able greatly to improve the moral character of the people, and communicate much religious instruction, which will be profitable to all classes.

The next description of those who are found entering the sacred office without piety, are such as have received what is called a religious education: who have been instructed in the doctrines of the Bible, and have been restrained from vice, and accustomed to the performance of all external duties. Young men of this class, are commonly strictly conscientious, and often more rigidly exact in attendance on outward services than many of the pious themselves. But they have never experienced a renovation of heart. They seem to suppose, that regeneration takes place without any remarkable, or very perceptible change in the views and feelings of those, who have been brought up with care in the church. Such, at any rate, are the practical opinions of many, who are correct in the theory of regeneration.

There is still another class, it is to be feared, who seek the office of the ministry, without any real piety. They are persons who profess conversion, and often speak of their change as remarkable. They are confident of their own good estate, and usually are disposed to be severe judges, in regard to the character of other professors. It is not uncommon for such persons to pretend to possess great skill in revivals, and to think they know precisely how to treat such as are awakened; and, also, in what language careless sinners must be addressed; and they will set up their own judgment above that of ministers of learning and long experience, and despise every thing which does not exactly accord with their own methods. I would not insinuate, that all young men who fall into mistakes about the proper method of conducting revivals, are destitute of true piety; but, that some persons of fiery zeal and high pretensions, are deceived, as to their own religion, is too evident to need proof. It is too often demonstrated by their apostacy to vice, or, their fall into soul-destroying heresy. But when such indubitable proofs of hypocrisy are not exhibited, they often make it sufficiently evident to a discerning eye, that they are actuated by a spirit foreign from that of the Gospel. They are filled with spiritual

pride, and are ready on all occasions to boast of their attainments, and success in doing good. They are always wise in their own conceit, and therefore unwilling to take advice. Indeed, unless you yield to them, in every thing, they will set you down, not only as an enemy to themselves, but to the cause of God. In time past Satan opposed revivals, by stirring up formalists and worldly professors to revile them; but, now, he seems to have changed his ground, and to aim at accomplishing the same end, by sending into the work, men, who by their pride and imprudence, will be sure to bring a blot upon the whole cause.

Perhaps, in the selection of young men to be educated for the ministry, too much regard is paid to forward zeal, and too little to modesty and humility.

(*To be continued.*)

Review.

The author of the following Essay, does not give it the title of a Review; but as it is one in fact, we place it in this department of our work. We welcome it to our pages, although it relates to writings which partake less of a religious character than any others which have heretofore been reviewed in our Miscellany. But, in truth, the popular literature of the day, has a very powerful bearing both on morals and religion; and for this reason, the friends of religion should watch it narrowly, and do all that they lawfully may to check its influence when its tendency is injurious, and to promote it, so far as it is favourable to moral purity and revealed truth. Against the vileness of some of the poetick effusions of Byron and Moore, and the mischievous character of some of Sir Walter Scott's novels, we have, as occasion offered, borne our testimony. We are glad that our countryman Irving is not justly liable to the censure which those Englishmen have deserved; and deserved in far larger measure than they have yet received. If our correspondent's estimate be just, the tendency of Irving's writings is on the whole salutary. We have to confess, that we have not read enough of them to form a *general* estimate for ourselves—In this, and in all other respects, our correspondent must stand on his own merits. He discovers a large and familiar acquaintance with elegant literature, in its various departments; and criticises many writers beside Irving, and characterizes painters and sculptors, as well as poets, historians, and novelists. Indeed, in reading his paper, we were reminded of what a reviewer said of the poem, entitled "The Pursuits of Literature"—that the "lines were little more than pegs to hang the notes upon." But the article is a pleasant one, and we think it will be particularly acceptable, and we hope useful, to those of our young readers—we have some such—who love to cultivate taste in connexion with Christian piety.

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FOR THE CHRISTIAN ADVOCATE.

AN ESTIMATE OF THE WRITINGS OF WASHINGTON IRVING.

It is consistent with the object of Religious Periodical Publications, to notice from time to time, works of literary merit, as they successively appear from the press. It is equally consistent with the design of such publications, occasionally to present to their readers, moral estimates of works which have long been known, and the reputation of which may be considered as somewhat established. In the latter class we place the writings of Irving. He is justly looked upon as among the popular writers of the day, and as one who would have been no discredit to the company

of wits that adorned the reign of Anne, or that other company, that graced the reign of George the Third. Lord Byron is said to have told a young American on his travels in Italy, that as a *prose* writer, Irving was second only to Sir Walter Scott; but perhaps he meant nothing more by this compliment, than that he himself was the first *poet* of the age.

No person, sufficiently familiar with the literature of the last twenty-five years to entitle him to be a judge, can fail to believe that some change for the better has taken place, in the materials which compose it. If, within this period, some writers have appeared, whose licentiousness is glaring, we should still feel indebted to the change alluded to, for those deep and affecting views which we entertain of their depravity. This reformation has, doubtless, been partly owing to the multiplication of religious journals, and the inflexibility with which their conductors have pressed, even upon men high in intellect, the claims of religion. In this way, much good has been done; and even allowing, that no consequence had followed but the one of banishing that impurity, which has often disfigured works of taste, that consequence alone would have justified all the pains used for its attainment. But may we not calculate on consequences better still, when religious journals become increasingly faithful to their solemn trust?

Some of the writings of Irving are distinguished, not only by pretensions to pleasantry, but by sheer and genuine humour. He notes down the foibles of men, and treats of them in a facetious and good natured way. It is often said, that men love to laugh better than to cry, and this propensity will account in part, for the steady popularity of Irving's earlier works. We feel not opposed to a display of innocent mirth, even if indulged at our own expense; for if man is, under all circumstances, to wear a sombre aspect, we know not why his Creator endowed him with risible organs. The wit of Addison and Steele often plays, like a jasper fountain, about the eccentricities and obliquities which appear in the personal conduct of their species; but Johnson always takes men to task upon the point of their great moral delinquencies. Irving certainly bears no likeness to the great English moralist; for he has uttered no precepts or maxims which deserve the name of oracular. But we should have advertised the reader, that we design no analysis of the playful productions of this gentleman, who is allowed by all, to be a wit, and an elegant polite scholar.

It seems somewhat questionable, whether a good or evil influence be connected with crossing the water. Some appear to think that the grand voyage, is apt to spoil our authors; and that even our preachers are not totally exempt from its bad effects. Be this as it may, we like to look at Irving before he counted one, in the coteries of transatlantick Literati. He appears every way, more simple and winning, when stirring briskly about his native creeks, in sight of the black pilgrim ship coming in from the deep, or the ploughman as he turns his bright share, on the brow of some adjacent hill. He tells us in his Memoir of Campbell, that Gertrude of Wyoming has rendered our country generally, and of course Pennsylvania in particular, classick ground. This achievement of the poet might have taught his biographer, that there is no deficiency in our country, on the score of materials for talent to work upon; but that the deficiency lies in the laziness of our talented men. The complaint is frequently urged that our country is young—a wilderness—its frontiers tracked by Indians—destitute of those grand historical incidents, which the lapse of time renders venerable—with a mass of

population rudely formed, and still forming, from all nations. But it is not required that genius should concern itself about any thing that is not here, for then its delineations would not be true to nature.

The Sketch Book purports to be a collection of descriptive Essays, the materials of which are drawn, principally, from a champaign view of English scenery and English manners. The papers composing it, are not written in a style pithy and sententious, but in a style running and irregular. Some of the numbers evidently want graphick power, and others are surcharged with sensibility. The writer sometimes employs a luxuriant pencil, when he should have used a crayon. Irving does not excel in terseness and condensation; and yet condensation is an important quality in the present copiousness of literary works. The principal praise which can be awarded to the author of the Sketch Book is, that he has caught the spirit, and copied the manner, of the best English writers. As an Essayist, he is not so weighty as Lord Clarendon, but he is better suited to the popular taste; nor has he the careless simplicity of Addison, but he surpasses him in strength. He possesses not the broad humour of Swift, but incomparably excels him, in chasteness and furtiveness of wit. He has not the pungent mental vigour of Young, but is chargeable with much fewer violations of taste. In fact, Irving is more properly compared with the writers of the Augustan age of English literature, than with those of a more modern date; because there is a union in his mind, of the elegant with the antiquated. He seems to be perfectly familiar with the literature of England as far back as the time of Chaucer; and to this acquaintance with English writers he is probably indebted, for the mellow rural taste, with which his mind is imbued. This rural taste appears in the antique structures reared by the skill of Chaucer and Spenser. The muse of Shakspeare, too, frequently cools his ardent genius in the shade of "the good green wood;" and even Milton often unclasps from his waist the zone of his regal poetical sovereignty, and culls the yellow cowslips and primrose flowers of "the queen of months." The same taste appears in the minor poets. It meets us, in the romantick strains of Surrey, in the local descriptions of Denham, in the insinuating effusions of Prior, and in the streaming affluence of Thomson. It is not absent from the sunlight creations of Collins, from the cumbrous magnificence of Darwin, from the unruffled numbers of Goldsmith, or from the stately meditations of Johnson. Gay, in his Shepherd's Week, has attempted to disenchant Rural Life and to exorcise this rural spirit; but poets still love to be haunted.

After this account of the design of the Sketch Book, the reader will probably be surprised to learn, that its author has been severely censured, in one of the English Reviews, for not making it the vehicle of his political opinions. But we can conceive of nothing more inappropriate, than the introduction of political matter into such a work. It would have been like bringing the ruggedness of Salvator or Leisman, to spoil the soft colouring and finish of Claude of Lorraine. The Baroness De Stael, it is true, scarcely arrived in England, before she entered into elaborate speculations upon the British Constitution. But it must be remembered that the Baroness was driven thither by despotism, whereas Irving is a voluntary, cheerful and loving exile from his country. The Baroness looked upon the freedom of the British Constitution as a discovery—but Irving had no discoveries to make about the rights of man. The Baroness probably anticipated English freedom for her country; but Irving could only have hoped for a continuance to

his country of a liberty far superior to that which England guarantees to her nobles and her peasantry. Add to this, that the mind of the one was grave and philosophical, whilst the mind of the other is buoyant and mercurial. American statesmen may speculate much, on that commerce which belts the coasts of Britain; but the man of letters will make for the interior of her shires, in search of the tomb in which genius reclines, or the bosky haunts of his favourite Essayists, or of rivers that have been led from their seclusion to the broad ocean of immortality, by inspired minstrels. No man can excel, unless he has a plan marked out, and is accustomed to keep in view his peculiar objects, and his appropriate pursuits. That Literary men are entitled to their political opinions, we hold as an axiom; but the noisy expression of them is forbidden, by the mildness of their pursuits. Had this rule been observed, Prior and Steele, Milton and Swift, might have escaped disappointment; and Butler, Cumberland, Burns, and Montgomery, might have avoided severe trials. With these views, we are prepared to enter Bracebridge Hall, with Irving as our Pioneer.

Bracebridge Hall is a superior work to the Sketch Book. Its papers are written with brevity and neatness, and apparently without much effort. In the preference expressed for this performance, we differ very widely from the most of this gentleman's readers. But our opinion is not important enough, to bring reasons to justify it.—Let the difference be resolved into a matter of mere taste. We would rather go with a portrait painter into a family, than upon an open excursion; and we like Irving as a painter of manners best, when he concentrates his attention upon a home scene. However rare the talents of an author may be, he will not excite a lasting interest by descriptions of the face of nature alone; and there is a preponderance of this kind of writing in the Sketch Book. De Foe understood this perfectly. He could have awakened but a feeble impression about a desert island, unless he had placed upon it a being like ourselves. It has been said that Robinson Crusoe is a work suited only to the vulgar; but it had the singular honour of reforming the reckless habits of Gessner, the poet of Zurich, who, as a mere pastoral poet, is superior to Moschus and Bion, among the ancients, and to Shenstone and even Pope among the moderns. Other works may illustrate a moral or terminate in a useful lesson, but this work teems with morals in every page. We read in it the omnipresence of the Deity, the concentration of his care on a lonely creature, the power of truth inherent in the Scriptures, the necessity of mechanical arts, and the chain which encloses man and inferior creatures within the same circle of sympathy. In Bracebridge Hall its author describes the productions of the seasons, the pleasures of horticulture, the peculiarities of visiters, or the whims of his fellow inmates—the blue or saffron birds that frequent the grounds, and the delights of reading and conversation. Irving here follows in the wake of English rural writers, generally, and of Cowper in particular, though he does not possess his fine religious tact. The remark too, is as just in its application to Bracebridge Hall as to the Rasselas of Dr. Johnson, that the writer no where places his personages in attitudes that excite a completely absorbing interest.

We believe that the Tales of a Traveller come next in the order of Irving's works. But we fear it was in vain, that

> He left his cell; his pilgrim staff he bore,
> And fixed his scallop, in his hat before.

This work is without invention, and unworthy the talents of its author. He has attempted in it some scenes of dark depravity, but he will never

like Schiller, turn men into robbers by the force of his genius. Irving, however, has lately appeared, in the graver character of an historian. He has more than compensated for his failure in the preceding work, by this sound and substantial contribution to the mass of literature. No doubt he entered upon the execution of his task with all that vivid filial affection, which each American feels for the memory of Columbus. But his style is much more subdued in this, than in his other performances. Not a few seriously scrupled, whether Irving held a pen sufficiently strong to record the deeds of the great Genoese adventurer. But he has put all doubts to flight, and proved himself as elegant an historian as Gillies, Roscoe or Southey. Nor is this the first time that a man of taste and sentiment has distinguished himself in history. The ancient historians are immensely valuable, though they sometimes give too much play to fancy. In Homer, Virgil, and Lucan, we see taste united with the basis of historical facts; and in Tasso and Camoens, among the moderns, poetry and history, like twin birds, sing in unison. The author of the Henriade has given us, in his Charles XII. a summary but complete view of a bustling hero. The style of Cæsar is well suited to recording the unceremonious march of an army; but the historian should be able to expatiate with eloquence, on each inspiring event. Hume was a distinguished historian; but he had too much bigotry to be impartial, and too much crafty philosophy to be eloquent. In some places, where he should have been glowing and animated, he is unpardonably tame. His rigid monarchical principles and his prejudices against Puritans, prevented him from seeing the glory of the commonwealth. He is more sagacious in scanning the prerogatives of the crown, than in duly estimating the rights of the subject.

Entertaining such views, we should have regretted exceedingly, if the life of a noble adventurer, like Columbus, had fallen into the hands of any meagre, compendious annalist. It is no mean praise to say, that Irving has succeeded in a field of literature, in which Sir Walter Scott has undeniably failed. The period embraced in this history was a stirring period, in the progress of the human mind. The boundaries of science and commerce, were simultaneously enlarged. It was no unimportant event, when Vasco de Gama crushed the spices of the east, and Columbus rifled the fruits of the West. But to events like these, our author has done justice; and in the chapter which brings us, to the night of the Discovery, he rises into the sublime. Here we lay aside the book, to mingle our feelings and identify our thoughts with the meditations of the mariner, during that eventful night. Had the Ruler of men, sent him thus far to look on a world to be created in his sight, his sensations could scarcely have been more exquisite, than when the light of day broke over the orange groves and the speckled birds of the Indies. What a debt of gratitude do we owe to this august man? We have not forgotten what we owe to William Penn, to Lord Baltimore, to Smith, or Sir Walter Raleigh. But in some paintings of the landing of Columbus, his portly form towers over the group by which he was accompanied; and these inferior colonists dwindle into insignificance by his side. For such events then, give me as an historian, a man, who can throw over them the fragrance of novelty and the charms of taste; and others may compile their statistics, or carve simple dates on the bark of trees.

The Conquest of Granada, is the last work which Irving has given to the world, but we have not yet had the pleasure of seeing it. We presume, it is not so much a regular history of that event, as a collection of traditionary facts. We can readily suppose, that its writer would

be at home, on any point of Spanish literature, or any epoch of Spanish history. The treasures of the Escurial, testify to the past riches of Spain. Her rivers are not unknown to song, and her wild pastoral districts have been consecrated by Florian Cervantes, and by other less celebrated writers. To these pastures fresh, we cannot accompany Irving, even in the way of brief remark, and we leave him amidst meadows, intersected by limpid waters —in the olive and the lemon grove, and amidst the marble ruins of Moorish magnificence.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

We have thought that this department of the Advocate could not better be filled for the present month, than by giving a biographical sketch of a man who for many years has been pre-eminent in the literary and philosophical world.

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Sir Humphry Davy was born December 17, 1779, at Penzance, in Cornwall. The name is of ancient respectability in the West of England, and his family was above the middle class; his paternal great-grandfather had considerable landed property in the parish of Ludgvan, and his father possessed a small paternal estate opposite St. Michael's Mount, called Bartel, on which he died in 1795, after having injured his fortune by expending considerable sums in attempting agricultural improvements. Sir Humphry received the first rudiments of his education at the grammar-schools of Penzance and Truro; at the former place he resided with Mr. John Tomkin, surgeon, a benevolent and intelligent man, who had been intimately connected with his maternal grandfather, and treated him with a degree of kindness little less than paternal. His genius was originally inclined to poetry; and there are many natives of Penzance who remember his poems and verses, written at the early age of nine years. He cultivated this bias till his fifteenth year, when he became the pupil of Mr. (since Dr.) Borlase, of Penzance, an ingenious surgeon, intending to prepare himself for graduating as a physician at Edinburgh. At this early age Davy laid down for himself a plan of education, which embraced the circle of the sciences. By his eighteenth year he had acquired the rudiments of botany, anatomy, and physiology, the simpler mathematics, metaphysics, natural philosophy, and chemistry. But chemistry soon arrested his whole attention. Having made some experiments on the air disengaged by sea-weeds from the water of the ocean, which convinced him that these vegetables performed the same part in purifying the air dissolved in water which land-vegetables act in the atmosphere, he communicated them to Dr. Beddoes, who had at that time circulated proposals for publishing a journal of philosophical contributions from the West of England. This produced a correspondence between Dr. Beddoes and Mr. Davy, in which the Doctor proposed that Mr. Davy, who was at this time only nineteen years of age, should suspend his plan of going to Edinburgh, and take a part in experiments which were then about to be instituted at Bristol, for investigating the medical powers of factitious airs. To this proposal the young man consented, on condition that he should have the uncontrolled superintendence of the experiments; and by the judicious advice of Davies Gilbert, Esq., a gentleman of high scientifick attainments, and now President of the Royal Society, whose eye had watched him from the commencement of his studies, having known his parents and family, he continued with application and perseverance in the study of chemistry. With Dr. Beddoes Mr. Davy resided for a considerable time, and was constantly occupied in new chemical investigations. Here, he discovered the respirability of nitrous oxide, and made a number of laborious experiments on gaseous bodies, which he afterwards published in his "Chemical and Philosophical Researches," 8vo. 1800, a work which was universally well received in the chemical world, and created a high reputation for its author, at that time only twenty-one years of age. This led to his introduction to Count Rumford; and having delivered some lectures at Clifton previously, he was elected Professor of Chemistry to the Royal Institution in Albemarle-street. On obtaining this appointment Mr. Davy gave up all his views of the medical profession, and devoted himself entirely to chemistry.

Mr. Davy's first experiments as Professor of Chemistry in the Royal Institution were made on the substance employed in the process of tanning, with others to which similar properties were ascribed, in consequence of the discovery made by Mr.

Seguier, of Paris, of the peculiar vegetable matter, now called *tannin*. He was, during the same period, frequently occupied in experiments on galvanism.

In 1802 Mr. Davy commenced a series of lectures before the Board of Agriculture, which was continued for ten years. It contained much popular and practical information, and was among the most useful of Mr. Davy's scientifick labours; for the application of chemistry to agriculture is one of its most important results. So rapid were the discoveries of the author, that in preparing these discourses for publication, a few years afterwards, he was under the necessity of making several alterations, to adapt them to the improved state of chemical knowledge, which his own labours had, in that short time, produced.

In 1803 he was elected a fellow of the Royal Society, and in 1805 a member of the Royal Irish Academy. He now enjoyed the friendship of the most distinguished literary men and philosophers of the metropolis, and enumerated among his intimate friends, Sir Joseph Banks, Cavendish, Hatchett, Wollaston, Children, Tennant, and other eminent men. At the same time he corresponded with the principal chemists of every part of Europe. In 1806 he was appointed to deliver, before the Royal Society, the Bakerian lecture, in which he displayed some very interesting new agencies of electricity, by means of the galvanick apparatus. Soon afterwards, he made one of the most brilliant discoveries of modern times, in the decomposition of two fixed alkalies, which, in direct refutation of the hypothesis previously adopted, were found to consist of a peculiar metallick base, united with a large quantity of oxygen. These alkalies were potash and soda, and the metals thus discovered were called *potassium* and *sodium*. Mr. Davy was equally successful in the application of galvanism to the decomposition of the earths. On the 22d of January, 1807, he was elected Secretary of the Royal Society; and in the same year the National Institute of France allotted him a prize of 3000 livres, for his paper on Chemical Affinities. During the greater part of 1810 he was employed on the combinations of oxymuriatick gas and oxygen; and towards the close of the same year he delivered a course of lectures before the Dublin Society, and received from Trinity College, Dublin, the honorary degree of LL.D.

In 1812 Mr. Davy married. The object of his choice was Jane, daughter and heiress of Charles Kerr, of Kelso, Esq., and widow of Shuckburgh Ashby Apreece, Esq., eldest son of the present Sir Thomas Hussey Apreece, Bart. By his union with this lady, Mr. Davy acquired not only a considerable fortune, but the inestimable treasure of an affectionate and exemplary wife, and a congenial friend and companion, capable of appreciating his character and attainments. On the 9th of April, only two days previously to his marriage, he received the honour of knighthood from the Prince Regent, being the first person on whom his Royal Highness conferred that dignity.

We now arrive at the most important result of Sir Humphry Davy's labours, the invention of the SAFETY-LAMP for coal mines, which has been generally and successfully adopted throughout Europe. The frequency of accidents, arising from the explosion of the fire-damp, or inflammable gas of the coal mines, mixed with atmospherical air, occasioned the formation of a committee at Sunderland, for the purpose of investigating the causes of these calamities, and of endeavouring to discover and apply a preventive. Sir Humphry received an invitation, in 1815, from Dr. Gray, one of the members of the committee; in consequence of which he went to the North of England, and visiting some of the principal colleries in the neighbourhood of Newcastle, soon convinced himself that no improvement could be made in the mode of ventilation, but that the desired preventive must be sought in a new method of lighting the mines, free from danger, and which, by indicating the state of the air in the part of the mine where the inflammable air was disengaged, so as to render the atmosphere explosive, should oblige the miners to retire till the workings were properly cleared. The common means then employed for lighting the dangerous part of the mines consisted of a steel wheel revolving in contact with flint, and affording a succession of sparks: but this apparatus always required a person to work it, and was not entirely free from danger. The fire-damp was known to be light carburetted hydrogen gas; but its relations to combustion had not been examined. It is chiefly produced from what are called blowers or fissures in the broken strata, near dykes. Sir Humphry made various experiments on its combustibility and explosive nature; and discovered that the fire-damp requires a very strong heat for its inflammation; that azote and carbonick acid, even in very small proportions, diminished the velocity of the inflammation; that mixtures of the gas would not explode in metallick canals or troughs, where their diameter was less than one-seventh of an inch, and their depth considerable in proportion to their diameter; and that explosions could not be made to pass through such canals, or through very fine wire sieves, or wire-gauze. The consideration of these facts led Sir Humphry to adopt a lamp, in which the flame, by being supplied with only a limited quantity of air, should produce

such a quantity of azote and carbonick acid as to prevent the explosion of the fire-damp, and which, by the nature of its apertures for giving admittance and egress to the air, should be rendered incapable of communicating any explosion to the external air. These requisites were found to be afforded by air-tight lanterns, of various constructions, supplied with air from tubes or canals of small diameter, or from apertures covered with wire-gauze, placed below the flame, through which explosions cannot be communicated; and having a chimney at the upper part, for carrying off the foul air. Sir Humphry soon afterwards found that a constant flame might be kept up from the explosive mixture issuing from the apertures of a wire-gauze sieve. He introduced a very small lamp in a cylinder, made of wire-gauze, having six thousand four hundred apertures in the square inch. He closed all apertures except those of the gauze, and introduced the lamp, burning brightly within the cylinder, into a large jar, containing several quarts of the most explosive mixture of gas from the distillation of coal and air; the flame of the wick immediately disappeared, or rather was lost, for the whole of the interior of the cylinder became filled with a feeble but steady flame of a green colour, which burnt for some minutes, till it had entirely destroyed the explosive power of the atmosphere. This discovery led to a most important improvement in the lamp, divested the fire-damp of all its terrors, and applied its powers, formerly so destructive, to the production of a useful light. Some minor improvements, originating in Sir Humphry's researches into the nature of flame, were afterwards effected. Experiments of the most satisfactory nature were speedily made, and the invention was soon generally adopted. Some attempts were made to dispute the honour of this discovery with its author, but his claims were confirmed by the investigations of the first philosophers of the age. The coal owners of the Tyne and Wear evinced their sense of the benefits resulting from this invention, by presenting Sir Humphry with a handsome service of plate worth nearly two thousand pounds, at a publick dinner at Newcastle, October 11, 1817.

In 1813 Sir Humphry was elected a corresponding member of the Institute of France, and Vice-President of the Royal Institution. He was created a Baronet Oct. 20, 1818. In 1820 he was elected a Foreign Associate of the Royal Academy of Sciences at Paris, in the room of his countryman Watt; and in the course of a few years most of the learned bodies in Europe enrolled him among their members.

Many pages might be occupied with the interesting details of Sir Humphry Davy's travels in different parts of Europe for scientifick purposes, particularly to investigate the causes of volcanick phenomena, to instruct the miners of the coal districts in the application of his safety-lamp, to examine the state of the Herculaneum manuscripts, and to illustrate the remains of the chemical arts of the ancients. He analysed the colours used in painting by the ancient Greek and Roman artists. His experiments were chiefly made on the paintings in the baths of Titus, the ruins called the baths of Livia, in the remains of other palaces and baths of ancient Rome, and in the ruins of Pompeii. By the kindness of his friend Canova, who was charged with the care of the works connected with ancient art in Rome, he was enabled to select with his own hands specimens of the different pigments that had been formed in vases discovered in the excavations, which had been lately made beneath the ruins of the palace of Titus, and to compare them with the colours fixed on the walls, or detached in fragments of stucco. The results of all these researches were published in the Transactions of the Royal Society for 1815, and are extremely interesting. The concluding observations, in which he impresses the superior importance of permanency to brilliancy in the colours used in painting, are especially worthy the attention of artists. On his examination of the Herculaneum manuscripts, at Naples, in 1818–19, he was of opinion they had not been acted upon by fire, so as to be completely carbonized, but that their leaves were cemented together by a substance formed during the fermentation and chemical change of ages. He invented a composition for the solution of this substance, but he could not discover more than 100 out of 1,265 manuscripts, which presented any probability of success.

Sir Humphry returned to England in 1820, and in the same year his respected friend, Sir Joseph Banks, President of the Royal Society, died. Several discussions took place respecting a proper successor, when individuals of high and even very exalted rank were named as candidates. But science, very properly in this case, superseded rank. Amongst the philosophers whose labours had enriched the Transactions of the Royal Society, two were most generally adverted to, Sir Humphry Davy and Dr. Wollaston; but Dr. Wollaston, who had received from the council of the Society the unanimous compliment of being placed in the chair till the election by the body in November, declined any competition with his friend Sir Humphry Davy. Sir Humphry retained his seat as President till the year 1827, when, in consequence of procrastinated ill health, in great measure brought on by injuries occasioned to his constitution by

scientifick experiments, he was induced, by medical advice, to retire to the continent. He accordingly resigned his seat as President of the Royal Society, the chair being filled, *pro temp.* by Davies Gilbert, Esq., who at the Anniversary Meeting, Nov. 30, 1827, was unanimously elected President.

During his retirement on the Continent, Sir Humphry continued to communicate the results of his labours to the Royal Society, and at the anniversary meeting of the year 1827, one of the royal medals was awarded to him for a series of brilliant discoveries developing the relation between electricity and chemistry.

Sir Humphry Davy was in every respect an accomplished scholar, and was well acquainted with foreign languages. He always retained a strong taste for literary pleasures; and his philosophical works are written in a perspicuous and popular style, by which means he has contributed more to the diffusion of scientifick knowledge than any other writer of his time. His three principal works are, "Chemical and Philosophical Researches," "Elements of Chemical Philosophy," and "Elements of Agricultural Chemistry," and the two last are excellently adapted for elementary study. His numerous pamphlets and contributions to the Transactions of the Royal Society have the same rare merit of conveying experimental knowledge in the most attractive form, and thus reducing abstract theory to the practice and purposes of life and society. The results of his investigations and experiments were not therefore pent up in the laboratory or lecture-room where they were made, but by this valuable mode of communication, they have realized, what ought to be the highest aim of science,—the improvement of the condition and comforts of every class of his fellow creatures. Thus, beautiful theories were illustrated by inventions of immediate utility, as in the *safety-lamp* for mitigating the dangers to which miners are exposed in their labours, and the application of a newly-discovered principle in preserving the life of the adventurous mariner. Yet splendid as were Sir Humphry's talents, and important as have been their application, he received the honours and homage of the scientifick world with that becoming modesty which universally characterizes great genius.

Apart from the scientifick value of Sir Humphry's labours and researches, they are pervaded by a tone and temper, and an enthusiastick love of nature, which are as admirably expressed as their influence is excellent. We trace no mixture of science and scepticism, and in vain shall we look for the spawn of infidel doctrine. The same excellent feeling breathes throughout "Salmonia, or Days of Fly-fishing," a volume published last year, and one of the most delightful labours of leisure ever seen. Not a few of the most beautiful phenomena of Nature are here lucidly explained, yet the pages have none of the varnish of philosophical unbelief, or finite reasoning. The work is arranged in a series of conversations, and we are told in the preface, that "these pages formed the occupation of the author during several months of severe and dangerous illness, when he was wholly incapable of attending to more useful studies, or of following more serious pursuits. They formed his amusement in many hours, which otherwise would have been unoccupied and tedious." "The conversational and discursive style was chosen as best suited to the state of the health of the author, who was incapable of considerable efforts and long continued exertion." The volume is dedicated to Dr. Babington, "in remembrance of some delightful days passed in his society, and in gratitude for an uninterrupted friendship of a quarter of a century:" and the likeness of one of the characters in the conversations to that estimable physician above-named, has been considered well drawn, and easily recognisable by those who enjoy his acquaintance.

This great philosopher closed his mortal career at Geneva. He had arrived in that city only the day before, having performed his journey from Rome by easy stages, without feeling any particular inconvenience, and without any circumstances which denoted so near an approach to the last debt of nature. Sir Humphry had been for some months a resident at Rome, where he had had a serious and alarming attack of a paralytick nature, but from which he was apparently, though slowly, recovering; but his most sanguine friends hardly ventured to hope that his valuable life would be much longer preserved. Lady Davy had joined him in Rome, on hearing of his alarming state, as had also his brother, Dr. John Davy, physician to the forces in Malta.

Sir Humphry having died without issue, his Baronetcy has become extinct.

[*Gent. Mag.*

Religious Intelligence.

THE BIBLE.

The Bible is the source to which all the pious and benevolent institutions and enterprises of the day, may and ought to be traced—They are all streams which flow from this

inexhaustible fountain of divine benignity. Bible Societies and Bible operations, therefore, may justly claim to make the first and paramount demand on Christian attention, zeal and liberality. The British and Foreign Bible Society is the prolifick parent of almost every other; and it still maintains a parental superiority and efficiency in doing good, and justly merits a parent's gratitude and love. We are glad to be able to find, ready prepared to our hand, a summary view of the last annual report received, of this noble Institution—We are indebted for it to the report of the American Bible Society. It is as follows—

View of Foreign Bible Societies.

It is a pleasing reflection that, while the American Bible Society is endeavouring, to the extent of its means, to spread the Bible through the world, kindred Associations in other parts of Christendom, are co-operating in the same great object. England, France, Netherlands, Germany, Denmark, Prussia, Sweden, and Russia, have all their Bible Societies, and, with few exceptions, all are increasingly prosperous.

The last report of the British and Foreign Bible Society is one of more than ordinary interest. The income of the past year amounted to £78,943, nearly equal to that of the preceding year. The issues of books were 336,270, being an increase of more than 42,000 copies over those of the former year.

The distributions in Ireland were greater than in any previous year. The translation of the Bible into the Irish tongue, is now completed.

Dr. Pinkerton and the Rev. R. W. Sibthorp had paid an interesting visit to the Continental Societies, the result of which was to remove misapprehensions and fears on account of the exclusion of the Apocrypha, and to prepare the way, to some extent at least, for the circulation of the unmixed Scriptures.

The last Report of the Paris Bible Society is of a cheering character. Two new Auxiliary and 45 Branch Societies had been added during the year, and books had been issued in the same time, to the number of 14,622. The demand for the Word of God is evidently increasing in almost every part of that nation.

The distributions made under the superintendence of Professor Keiffer, the past year, amounted to 56,000 copies, an increase of 10,000 over the distributions of the preceding year. The Turkish Bible, which this gentleman had been preparing with much labour, is now completed. The Breton New Testament is also finished, and ready for distribution.

The Syriack and Carshun New Testaments had also been issued from the press. The publications of this work was inspected by Baron De Sacy, who is eminently qualified for such a task.

In Netherlands the circulation of the Scriptures continues from the Depot of the British and Foreign Bible Society. One individual, the Rev. Mr. Nee, has been instrumental, since 1815, of distributing 50,000 copies of the New Testament, chiefly among Catholicks in, and on the border of France.

The Prussian Bible Society, though still opposed to the circulation of the Bible without the Apocrypha, manifested the most cordial feeling towards the British and Foreign Bible Society, and received from it, with great thankfulness, the New Testament. "We rejoice," says the Prussian Society, "that a connexion is thus preserved, by which we remain united with the great chain of Bible Societies, spread over the whole earth."

In Poland the distribution of the Scriptures continues. An individual at Warsaw, circulated, the last year, 2,177 copies, many of them among the Jews. This same individual has solicited 400 Hebrew Bibles of the British and Foreign Bible Society, for the purpose of further distributions among the Israelites. Many of that people are represented as now willing to receive the word of God, unaccompanied by the commentaries of their Rabbies.

In Denmark 4,324 copies of the Scriptures were distributed in the year 1827, through the Holstein Society. This Society has contributed 80 rix dollars towards printing the book of Proverbs, and some of the minor prophets, in the Greenland language, where the Christian Greenlanders are desirous to obtain them.

The Danish Bible Society at Copenhagen has issued, since its commencement, 142,310 copies of the Word of God.

The Swedish Bible Society, from whose worthy President your Board have frequently received friendly communications, distributed, in 1827, Bibles and Testaments to the number of 21,165, and the revenue of the Society surpassed that of any preceding year.

In Russia a Protestant Bible Society has been formed, of which Prince Lieven is President, and which is sanctioned by the Emperor. By the last accounts 20,000 copies had been prepared, and were ready for distribution.

In Iceland 8,652 copies of the Sacred Scriptures have been put in circulation. Not a family, it is said, is there destitute of the Word of Life.

In Spain, Portugal, and Italy, says the British and Foreign Bible Society, opportunities increase for introducing the Bible. A supply has also been sent to Corsica.

At Constantinople the Rev. Mr. Leeves was enabled, in the course of 1827, to dispose of 5000 copies of the Holy Scriptures, and in most instances by sale. This gentleman states, that 50,000 copies had been distributed from that place since 1821. It is matter of regret that the recent commotions in that quarter of the world, have obliged Mr. Leeves to quit his important post.

Mr. Barker is still permitted to remain at Smyrna, and to continue his labours in the Bible cause. Since September, 1824, no less than 12,000 copies have been put in circulation from that point; 4,661 volumes were distributed in 1827. Opportunities frequently occur for despatching small cases of Bibles to Cesarea, Angora, and other places in the interior of Asia Minor. The Greeks and Armenians are both represented as desirous to obtain the Word of God.

In Syria the distribution of the Bible was effected to some extent, especially in schools, by the American Missionaries, until they were driven from their post at Beyroot by the war. They wrote to the British and Foreign Bible Society for a quantity of Arabic Psalters, which were forwarded to Malta for their use. Whether these books were received and distributed by the Missionaries is not known to your Board. It is hoped that they were put in circulation, as $800 were contributed, two years since, by a gentleman in Massachusetts, to aid in giving the Scriptures to the descendants of Ishmael. This money was forwarded by your Board to the British and Foreign Bible Society, and the Missionaries referred to, authorized to draw on the Depository of that Institution for Arabick Scriptures.

The account of distribution in India is of a character increasingly interesting. The Calcutta Bible Society distributed, in 1827, Bibles and Testaments to the number of 3,458. The Report of that Society says, "that every family in the Armenian community of Calcutta, is possessed of a copy of the Holy Scriptures." "The Report of that Auxiliary," says the British and Foreign Bible Society, "shows, in a delightful manner, how the Bible Society is the sincere friend and willing handmaid of all religious and benevolent Institutions."

From Serampore, as appears from the communications of Dr. Marshman, the prospects of circulating the Bible in India are truly encouraging; "whole editions have been exhausted in Bengalee, the Sangscrit, the Hindu, the Mahratta, and the Orissa versions, and the desire for the Scriptures is evidently increasing."

At Madras the demand for the Word of God also continues with unabated anxiety, particularly in the Tamul tongue.

At Bombay there has been a distribution of 8,257 copies. Those in the Mahratta and Goojurattee languages were mostly circulated by the American Missionaries resident in that country. At Ceylon, Malacca, Singapore, and New South Wales, a door is continually opening for the circulation of the Bible, and in several different languages.

At Tabaa, in the South Seas, 4,000 copies of the Epistles, from Galatians to Philemon, have been reprinted, and the remaining part of the New Testament will soon be ready for the press. The greater part of the Old Testament is also in a state of forwardness, so that the entire Bible may soon be expected in the Tahitian language.

In various parts of Africa, and in the island of Madagascar, the Word of God is beginning to find its way. The four Gospels in the Ethiopick and Amharack languages, have been printed by the British and Foreign Bible Society, and forwarded through Missionaries to Abyssinia. From the traditional knowledge which the Abyssinians have of the Bible, and from the great eagerness with which individuals of the nation have received the above Gospels, there is ground to hope that soon an effectual door will there be open for the Sacred Oracles."

After this pleasing survey of what is doing in so large a part of the world, to diffuse abroad the volume of inspired truth, it is our high privilege to see our own happy land taking, in some respects, the lead of all others, in giving a free course to the word of life—Let us all pray that it may "run and be glorified." No nation, except our own, has, as yet, a plan in operation and a pledge given, to place a Bible in every family within its territory. This is our honour, and it is one of which we may well be—not *proud* but—*humbly thankful* to the God of the Bible, that he has been graciously pleased to put it into our hearts to engage in this holy enterprise, and to furnish us with abundant means,

if zeal and activity be not wanting, to carry it into complete effect. It is known, we presume, to all our readers, that the American Bible Society is under a solemn pledge, to put into every family in the United States, that will receive it, a copy of the Sacred Scriptures, within two years from May last: And it is with very lively pleasure that we observe the ready contributions which are made in various places to the necessary funds, which must of course be large, to enable the society to redeem the pledge which it has given to the publick. New Jersey has the honour of setting the first example of an entire State engaging to supply its whole population with the Sacred Scriptures; and that example, we hope, will extend its influence to the whole of Christendom, and eventually to the world at large. Pennsylvania soon followed the example of her neighbour and sister State, and has already nearly accomplished her heavenly work. More than six and thirty thousand dollars have already been expended, in the purchase and distribution of Bibles among her own inhabitants. In some counties her pledge has already been redeemed, and in all without exception—and the number is no less than 51—its redemption, within the allotted period, is as certain as any future event of a moral kind can be certain—It is indeed very nearly accomplished. As the State is large, and a considerable part of the population poor and scattered, the benevolent individuals who have contributed, or can be expected to contribute, to the diffusion of the Holy Scriptures, have been pretty heavily taxed already—Perhaps they have furnished a full proportion of all the funds necessary to supply the whole population of the United States with the word of life—and they have yet to cancel a debt of between two and three thousand dollars. But after this debt is discharged, and their own undertaking completed, we hope and trust they will not be backward in giving all the aid in their power, to the great and noble enterprise of the National Institution. Patriotism, as well as piety, is concerned in the success of this enterprise; for we firmly believe, that no one thing, nor all other things united, will form so sure a guard to the lasting freedom and happiness of our country, as to enable every citizen to read the Bible, and to give to each a Bible to read.

FOREIGN.

The Missionary Chronicle of the London Missionary Society contains much information of a very interesting character. Our space permits us to make but a few selections, and we have taken the following, both because they give an animating view of some foreign missions, in regard to which less is known in this country than of some others; and also because the articles are in themselves important, as coming from three great fields of missionary enterprise, viz:—The Society Islands of the South Sea, Western Asia, and South Africa.

SOUTH SEAS.

HUAHINE, &c.

Extracts of a Letter from Mr. Barff, dated Huahine, March 13th, 1828; addressed to the late Secretary.

Progress of the Natives of the Island of Huahine.

The good work of God continues to flourish within our own more immediate sphere of labour in Huahine. The congregations continue to be large and attentive, and the schools are well attended. The writing-school has particularly suffered from my frequent absence in visiting other stations. The people are all busy; some are making plantations; some are building boats. Some of the boats are large, being about 80 tons burden; they are intended chiefly for missionary voyages. If a suitable captain can be obtained, we may be enabled to answer the expectations of the Directors, in visiting different islands. One vessel belonging to Hautia will be launched in a few weeks,

and it may probably convey Messrs. Pritchard and Simpson, with a number of native teachers, to the Marquesas. One native and his wife from Huahine, and another with his wife from Maiaoiti, are to accompany our friends on their mission. Several houses erecting for the reception of visiters, are almost finished. Three, 60 feet long each, are thatched; one is plastered; and two others, more than 96 feet long each, are ready for thatching. After finishing these houses, the natives will repair and rebuild their old houses for themselves.

Translation of the Scriptures, &c.

I continue to employ every spare moment in carrying forward the works I have in hand. I have written the book of Isaiah three times over; I have the greater part of the book of Jeremiah nearly ready for the inspection of the brethren. The former received their corrections some time ago. I have looked carefully over the books of Samuel and Judges, translated by our brethren Williams and Platt, and they are nearly ready for the press. I believe brother Platt is translating the 1st book of Chronicles. In the correction of some parts of the New Testament, we exerted our feeble powers. I am glad to say that the intelligent natives pronounce the translation correct Tahitian. I suppose the book of Isaiah would have been printed before this time, had not Mrs. Bourne's indisposition compelled brother Bourne to remove to the colony of New South Wales. I heartily hope, with the Directors, they will be able to return. If however, Mrs. B.'s indisposition should render this impracticable,* we must endeavour, when brother Williams returns, to make some arrangements among ourselves for commencing the printing of some of the books of the Old Testament, which are ready. I am happy to say that Mrs. Barff, with our dear children, continue to enjoy tolerably good health. Mrs. B. unites with me in kind regards to all the Directors.

Extract of a Letter from Mr. Platt, dated Aug. 8th, 1828.

Notice of Tahiti.

I have been supplying the churches at Eimeo for a month, and have visited most of the stations on Tahiti. Those who have embraced the truth at all the stations, continue apparently steady; and though there are a few difficulties and perplexities in the Mission, yet the prospects are pleasing. Large and attentive congregations attend at almost all the places of worship. I think there is much ground for hope. There are, or rather, there have been, a few little things discouraging—and little things we must call them, when we consider the great rage which the adversary of souls must feel at such a breach in his kingdom, as has been made here, and which, by all his wiles, he has not been able to prevent. Faith and patience in the workmen will overcome. I trust the good work is advancing; and I hope that all who are disposed to find fault, will find that even now, nothing in the state of this Mission is contradictory to former reports respecting it, of which some enemies are making use, to charge us with deception; but on that score I trust we shall not be afraid to meet them before the Great God and our Lord Jesus Christ. With much respect I remain,

Your's affectionately,

(Signed) GEORGE PLATT.

* We are sorry to state that this is the case.—*Ed.*

ULTRA-GANGES.

CHINA.

Extract of a Letter from the Rev. Dr. Morrison, dated Canton, 25th February, 1829; addressed to the Treasurer.

Considerable agitation at the Court of Peking still continues. There seems a shaking of the empire, although the rebel Changhibur has been subdued. The last Gazette contained an imperial order to the Officers of the Empire to worship and sacrifice to the heavens, the earth, his ancestors, and the Gods; also to sacrifice to the *Five Mountains*, and Four Great Rivers of China; to sacrifice at the tombs of all kings and emperors that can be found throughout the empire, and to Confucius. This is to be done as an expression of gratitude for the destruction of Prince Changhibur. Let us pray for happier days, when China shall worship Jehovah alone, for he is God alone, and beside there is none else.

SOUTH AFRICA.

NEW LATTAKOO.

Letter from Messrs. Hamilton and Moffat, dated New Lattakoo, 6th March, 1829, addressed to the Directors.

Esteemed Fathers and Brethren in the Gospel—

It is with peculiar feelings that we now take the pen to address you; for through the tender mercies of our God, we feel called upon to write in a strain rather different to that which has hitherto been the burden of our communications.

Spiritual Revival among the Natives.

From these preliminary remarks, we trust that you will not be induced to ex-

pect more than what we are now about to communicate. From former letters, you would learn that for nearly the last twelve months, the attendance of the natives on divine service was not only pretty regular, but continued imperceptibly to increase; and our hearts were often gladdened to see that rivetted attention to the speaker, which to us seemed a prelude of something real. Our congregations also began to assume that decorum and solemnity which we were wont to behold in our native land. Whether this arose from respect to their teachers, or the force of truth, we were for a time, at a loss to know. A few months ago, we saw for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general (and in individuals too the least expected), till it became demonstrative that the divine blessing was poured out on the word of grace. To see the careless and the wicked drowning the voice of the Missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men (natives), the most sedate in the station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost condition. One of these was a chief of the Bashutas, a tribe, which was first driven from their own country by the Caffres, and afterwards plundered of all by the Mountaineers.

About eight months ago, Aaron Yosephs,* who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerably extensive knowledge of divine things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism. On Sabbath last, he and his three children were publickly baptized. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentot* (Younker Swartboy), and a Mochuan who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former in particular, for a time seemed inconsolable. On Monday last we held our Missionary prayer-meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time, are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping. Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labour. It has often happened lately, that before the bell was rung the half of the congregation was assembled at the doors.

Experience of Converts, &c.

Reflecting on what has taken place, we cannot but feel a lively sense of the goodness of our covenant God and Saviour. To pour the balm of consolation into wounded souls, has hitherto been to us a strange work, but we look by faith and prayer to Him who giveth liberally and upbraideth not. We lay our account with disappointments. Satan, our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us on fresh ground: but the Lord omnipotent reigneth. The Lamb shall overcome: while the prayer of the church is,

* This is the runaway slave mentioned by Mr. Campbell. Having procured some ivory with a view of purchasing his liberty, brother Moffat took it with him to the Cape, and, by the kind interference of Mr. G. Thompson, author of "Travels in Africa," his manumission was obtained for 1500 rixdollars. Previous to his leaving the colony, while in the service of Mr. Kircherer, he learned to read. He is a clever industrious man.

* He was with Mr. Campbell in his first journey.

"Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light, &c."

The experience of some of those who are but just emerging from heathenish gloom, is of course very simple, and great discrimination on our part, is necessary on receiving members into the church, at a season when there is so much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state: a young man of volatile disposition, came and stated that he knew and felt that all was wrong with him, but what was the matter he could not explain. One man said that he had seen for some time past that he must be the greatest sinner, for every sermon applied to him, and brought to his mind sins which he thought he had for ever forgotten. While conversing with the Bashuta chief, he remarked, with great feeling, that when he reflected on his past life, and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the old Hottentot before mentioned sent his son with a Bible, requesting that Mrs. M. might point out the chapter (Hosea xiv) which she had read to him the day before. When we see and hear these things, we cannot but recognise the workings of the Spirit of God. Among those under spiritual concern, there are Batlapís, Barolóngs, Mantatees, (Bakuens), and Bashutas. Let us hope and pray that the present may be but the beginning of a glorious day of grace.

We have been so much struck with the following article, taken from the Monthly Extracts from the Correspondence of the British and Foreign Bible Society, for the month of September last, which have just reached us, that we cannot withhold it from our pages—We earnestly hope that some of our female readers, after perusing the article, will resolve, in reliance on divine aid, "to go and do likewise." The article is from St. Petersburgh, the capital of the Russian Empire, and the scene of operation is that great and very profligate city.

The Influence of Pious Women in promoting a Revival of Religion.

One of the most interesting persons among my Christian acquaintance, is Mrs. ———; a woman of little stature, but of uncommon sprightliness and energy of mind. It was the peculiar privilege of this devoted Christian to be brought up by a lady distinguished for benevolence; who sometimes took her as her companion, when she visited the abodes of misery and wo; and at other times sent her as the almoner of her bounty, to relieve their distresses. By this means she acquired a talent for conversing with the poor in various languages, in a familiar, affectionate, and instructive manner—a talent which has since proved invaluable, and which a gracious God has blessed to the good of many. Those persons who have never made the attempt can form no conception of the difficulty of conversing in this way: yet those who are beginning to engage in the delightful work should be greatly encouraged, by the assurance, that this, like every other talent, becomes brighter by being used.

About seven years ago, the excellent Princess M——— met with Mrs. ———; and after conversing with her a short time, the Princess said, "Are you not an English woman?" she answered "Yes." —"Do you ever go to chapel?" "No." —"Then come along with me," said the Princess: "step into my carriage: I am going, and I will take you thither." She consented; and it may truly be said, that *now* commenced her happiness. Before this period, she was an intelligent, industrious, and kind-hearted woman: now she became a religious one. Her labours were transformed into Christian labours; and were followed up with an ardour and perseverance I have never seen exceeded. In her visits to the poor, she now carried books and tracts, as well as food and raiment; and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and to explain what they could not understand.

I consider her prompt assistance as, in a great measure, instrumental to my becoming extensively engaged in the circulation of the Holy Scriptures. She gave me two of the first Finnish Bibles that ever passed through my hands; and when there was a great demand for the Sacred Volume in that language, *she actually sold her watch, in order to furnish one hundred Bibles to the poor, at reduced prices.* This was a noble effort in the cause of God: it augured well as to future usefulness; and the expectations which were excited by it have been more than realized. We hear

of ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the word of God. I rejoice at it: we bless God for it—but this zealous woman has taken a whole city for her sphere, and perambulated it alone; and has succeeded beyond all expectations. In the course of a few months, she has sold more than *one thousand five hundred Bibles*, and Testaments and Psalters; and in this blessed work she is still actively engaged.

In labours so abundant, a variety of interesting particulars have come to our knowledge. One of the most striking and important is as follows:—She furnished a certain poor family with a Psalter: it was the first sacred book they ever possessed, and it was hoped that great good would result from it. Accordingly, in the course of a week, my friend called to see what had become of the newly purchased volume. As she entered the room, she found a young person reading it; and after a few observations on the excellency of the Scriptures, Mrs. ——— took the Psalter and read the psalm which begins with "Blessed is the man whose transgression is forgiven and whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." A thin partition separated this family from several others; some of whom, hearing an unusual conversation, came in. Another and another followed, until seventeen persons were sitting or standing around her, listening to the words of eternal life. This was a fine opportunity, and it was not permitted to pass unimproved. She explained to them the nature of divine forgiveness, and the only way in which it can be obtained; showed them how desirable it is to possess this blessedness; and then pressed home the important question to their consciences. "Do you possess this blessedness? Do you see your need of it? Do you earnestly desire it?" At these solemn appeals, one woman began to weep, and walked away. "Stop," said my warm-hearted friend, "stop; remember that our Lord Jesus Christ shed tears over the sins of others, and it is no disgrace for you to weep over your own sins. Come back, and hear more about it." The woman returned; and the subject was continued, until the place became a Bochim, "a place of weepers;" every one was in tears: and when she arose to come away, they asked her, with much solicitude, "When will you come to see us again?"—I am happy to say, she has been to see them again, and has provided them with 50 copies of the First Book for Children; and hundreds of persons in that neighbourhood are deriving advantages from her visit: some are learning the alphabet; others are reading the Scriptures with which she has furnished them; and others are listening, perhaps for the first time in their existence, to the joyful sound, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Is not this cheering? Is not this the way to promote a revival? If only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into a fruitful field.

MISSIONARY AND EDUCATION BOARDS OF THE GENERAL ASSEMBLY.

These institutions, we are glad to inform our readers, are growing rapidly in the confidence and countenance of the Presbyterian church. We shall give a summary of the events of the past month, and some specimens of the reports received from Missionaries—For more ample information, we refer with pleasure to *The Missionary Reporter and Education Register*—a paper so cheap (50 cents per annum) that we presume the most of our readers will choose to possess it.

The Synods of Albany and New York have, in their judicial capacity, manifested their approbation of the objects and efforts of the Education Board: and the Presbyteries of Miami, Steubenville, and Cincinnati, have become auxiliary to the Board of Missions.

Reports of Missionaries.

MISSOURI.

From the Rev. David R. Preston to the Corresponding Secretary, dated St. Louis, Sept. 28th, 1829.

Reverend and Dear Sir,

I have continued to labour in St. Charles and vicinity, as formerly. While there is no special indications of the divine presence and blessing, yet I hope my labour is not in vain in the Lord. It is true, there has been no addition to the little church, but there are some, of whom the friends of Christ are led both to hope and to fear great things. There are a few, (oh! that I could say many,) who inquire what they must do to be saved. My au-

diences have continued to increase regularly, both in numbers and attention—particularly down on the Point. I still meet each of the Bible classes once a week—The one on the Point is still becoming more interesting, and fully answers the most sanguine expectations, I had entertained respecting it. Sir, in my vicinity there are many obstacles to the spread of the G spel. Infidelity, and error, in all its shades and colours, abound. Their papers are circulated in great numbers in this country—The Reformer, Gospel Advocate, Miss Wright's Paper, Liberal Tracts, &c. inundate the land, and poison the moral principles of both old and young. And then comes the Popish influence, more formidable than all the rest—Indeed, Sir, without more labourers, we cannot possess this exceeding good land. We may secure a few garden spots, but then, what are they compared to the fields which are either uncultivated, or sown in tares by the enemy, while the young men in the ministry are asleep. Indeed, I fear our church has never yet felt the responsibility which rests upon her—and particularly on the sons of the Prophets.

The hopes I expressed in my last, respecting the supplying of every destitute family in St. Charles' county, with the Bible, have not been realized. The principal difficulty has been to get an agent, who would make a sufficient sacrifice of time and labour, to visit all the families—we have the requisite Bibles ready—if I had not made arrangements which required me to be absent from the county, I should have volunteered my own services. As it was, I thought it best to make no attempt till there was a prospect of effecting it certainly.

During the present month I have preached ten times—had my pulpit supplied once by a brother, and have been once prevented by the rain—made 26 visits, and travelled 128 miles.

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OHIO.

From Rev. F. Washburn to the Corresponding Secretary, dated Worthington, September 23, 1829.

I have forwarded a report every month, but lest some of them should have miscarried I will here give a summary of the whole time. During six months I have travelled 1651 miles, preached 127 sermons; attended 41 prayer-meetings; visited 180 families; attended 11 communions, at which 101 were added on examination; baptized 24 adults, and 48 children.

My success in collecting has been less than I had hoped. I have received from Marion County, 12 dollars and 6 cents; from Blenden, Franklin county, 25 dollars. This is all that I have received in cash or otherwise.

The region where I have been preaching is now wholly occupied; that is, Mr. Allen, one of your missionaries, is employed in Madison and Union counties; and Marion county and the destitute congregations in Delaware and Franklin counties are occupied by the A. H. M. S.

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ILLINOIS.

From Rev. Benjamin Spillman to the Corresponding Secretary, dated September 30, 1829, at Shawneetown.

Dear Sir,—Being in a state of uncertainty whether I should be longer your missionary, I have postponed reporting until two months have passed. And as I am informed by your interesting communication of the 11th August, that my commission has been extended, I now report, that during the two months past I have travelled 480 miles; made 32 visits; preached 47 sermons, and delivered several exhortations; visited the Sabbath School in Shawneetown twice; baptized 1 adult and 6 infants; administered the Lord's Supper twice; ordained one elder and installed another; and received into communion 7 persons. I have neglected the Carmi church for the sake of attending more to that of Golconda. (1) Because of an unusual attention to preaching, &c., at Golconda, and (2) because there were active exertions making (thus far with but little success) to spread the Unitarian sentiments there. Our four-days' meeting there, including the second Sabbath of this month, was interesting, and we think will long be remembered. On Sabbath, in particular, the congregation was large, attentive, and solemn; and three sat down at the Lord's table for the first time. During a part of the meeting I was assisted by brother William Hamilton, from Kentucky.

Sharon church also, enjoyed an interesting season of this kind, including the first Sabbath of August. Three were added there, and we trust some good impressions were made. At this four-days' meeting, I was without any assistance from any one but the Head of the Church. One more has lately been added to Shawneetown church, and a few appear to be anxiously inquiring after the right way. Equality still exhibits encouraging prospects.

Our hearts were cheered with the information that you have appointed a missionary to Carmi and Sharon churches. We trust that it is through the smiles of the Head of the Church. Our prayer is,

that he may come "in the fulness of the blessing of the gospel of peace." Those churches are anxiously waiting his arrival.

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OHIO.

From Rev. J. L. Belleville, dated Miamisburg, October 5th, 1829, to the Corresponding Secretary.

Dear Brother,—It rejoices my heart to see the Presbyterian Church at length waking up from her slumbers, and realizing her responsibility as the guardian of truth, and putting forth her exertions in her individual capacity. Vigorous efforts are manifestly made to sap the very vitals of our branch of the church of Christ, and this certainly calls loudly upon the friends of the Presbyterian cause to maintain their rights, by acting in her individual character, in promoting the missionary spirit among her sons, and causing their benevolence to flow through their native channel into the Lord's treasury. May the Lord prosper your exertions, and crown them with abundant success.—Presbyterianism has been attended with great success in this region of country within the last two years, notwithstanding the formidable opposition it has had to struggle with. When I first came into the bounds of the Miami Presbytery, a little more than two years ago, there were but eight ministers: there are now sixteen, and there yet remains much land to be possessed: Still, as a people, we are a heterogeneous mass; but, all things considered, we can scarcely realize the change. Let God have all the glory.

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GEORGIA.

MISSIONARIES WANTED.

Extract of a letter addressed to the Corresponding Secretary, from a gentleman residing in that state, dated September 29th, 1829.

Reverend and dear Sir,—It was my desire to present to you, and to your board, the deplorable deficiency of missionary labours in Georgia.—We have about 25 ministers of our church in the state, several of whom are engaged in teaching and other employments, which prevents their preaching much—We have, I think, between 50 and 60 churches, and might soon have a large number more organized, had we labourers in the vineyard—The subject of religion is assuming, daily, additional interest in the minds of the people, and they are just now in that state that allows them to be moulded into almost any form.

The interests of our church seem to depend very much upon the efforts we shall now make, and the number of labourers we can employ. We think the claims of the south are somewhat overlooked in the attention which the Christian publick are giving to the west—Not but that the west is of far more importance from its prospects, and the immense extent of country—But still we have a large territory of destitute population; and a very large tract of fertile and healthy country, in the west of Georgia, is rapidly settling by an active and enterprising population—If the west is twenty times as important as the south, at present, for missionary operation, it appears to receive forty times the attention from the missionary societies—We regret, what we think, the overlooking of our comparative claims—The religious excitements which now prevail in the south, and the strong calls for missionaries seem to urge the necessity of a very special effort—We look with anxiety and confidence to the General Assembly's Board to aid us.

I regret that it is not now in my power to state, definitely, where missionaries are most wanted among us—I could tell you better after returning home and conferring with my brethren—I can state in general, that the counties lying between the Oakmulgee and Flint rivers have a number of interesting young churches unsupplied, and offer a wide field for missionary labour—Many churches in that region might be organized with good prospects, had we missionaries employed.

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NORTH CAROLINA.

From Rev. William Quillin to the Corresponding Secretary, dated Morgantown, September 3d, 1829.

Reverend and dear Sir,—From Rutherford, where I wrote my third report, I came directly to Burke, where I preached the next Sabbath. The first part of this week, I spent principally in visiting in a skirt of the congregation, and preached once. On Friday, (August 14th,) our four-days' meeting commenced, on Silver creek, six miles from Morgantown. This meeting, though precious to many souls, was not so interesting as one we held, at the same place, last fall. And one of the principal causes, no doubt, is the discovery of numerous gold mines in the county, within a few months past. Immediately on the discovery of these mines, the most of the citizens seemed to be seized with what is here denominated "the gold fever;" and which, in some respects, appears to paralyze all our efforts to do good. But the Presbyterian cause is, notwithstanding, still gaining ground. Three were added, at this meeting, and every communion adds some to the church of

Christ. The church is becoming more firmly settled; the tone of piety more elevated, while there is a growing desire in general, to hear Presbyterian preaching.

The Rev. John Silliman is the only located Presbyterian clergyman in the county; but Mr. Josiah Kilpatrick is now labouring as a missionary in two small congregations in the western part of the county, where they have, in each, a promising Sabbath School.

Wednesday, Aug. 19th, the Rutherford County Bible Society held its anniversary meeting, at Rutherfordton. Brothers Silliman and Kilpatrick, and myself, from Burke, attended, as corresponding members. Among other resolutions, the society resolved, in reliance on divine aid, to supply every destitute family in the county with a Bible in two years. And voluntary agents immediately assumed the responsibility of supplying about one half the county. We hope this example will soon be followed by other counties. From Rutherfordton I went to Lincolnton; and from what I learned from brother Sparrow and the people, our hopes, with regard to the success of our late labours there, were not visionary. Then I went to Sherill's meeting-house, 20 miles from Lincolnton. Here are a few Presbyterians belonging to Concord congregation, in Iredell county, not only 10 miles from their church, (Concord) but separated by the Catawba, a considerable river, which forms the line between Lincoln and Iredell counties. To this destitute people I preached three times on the Sabbath; and once, sometimes twice, every day, except one, through the following week. The Sabbath following, assisted by the Rev. H. N. Pharr, I held a sacramental meeting in the same place, which was truly interesting. Although they have had no Presbyterian preaching for more than a year, (for Concord is now vacant) except an occasional sermon, there was not only much solemnity, but deep and pungent feeling. Nothing, however, that can be said, I presume, would give you a more correct idea of the state of feeling than merely to mention the fact, that immediately after dismission, on the Sabbath, three men, two of whom were blossoming for the grave, came to me suffused in tears, and affectionately shaking my hand, said, "O! if we could only have such preaching." (viz. Presbyterian preaching.) And such were the prospects, and such the solicitations—that I promised to visit them again in two weeks, having to leave them now, to attend to other engagements. From this place I came to Morganton, where I now am, resting a little from my fatigue. During this month, I have travelled 255 miles; delivered 22 discourses, besides exhortations; attended the anniversary meeting of one Bible Society, and visited 36 families. And yet, when I look abroad and see what is to be done—what difficulties to be overcome; and when I hear, as I often do, from different neighbourhoods and counties, to go no farther, repeated solicitations for assistance, I feel that I am an unfaithful servant, and can only pray the Lord of the harvest to send more labourers—even such as he himself may choose, into his vineyard.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October last, viz:

Of Rev. George S. Woodhull, per James S. Green, Esq. the annual collection in the Church in Princeton N. J. for the Contingent Fund,	$11.00
Of Rev. John W. Scott, a quarter's rent for do.	87.50
Of Rev. Thomas J. Biggs, on account of his subscription, for the Professorship of the Synod of Philadelphia,	30 00
	$128.50

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of October, 1829.

Port Byron, N. Y.	Donation from Rev. Wm. Williams			$1 50
Shaver's Creek, Huntington Co. Pa.	Ann. sub. per Rev. Mr. Thompson			15 00
Hartmik, N. Y.	Donation from Rev. J. H. Prentice			50
Centre Church, Robison County, N. C.	Donation from the Female Benevolent Society, per Eliza Jane M'Nair, Cor. Sec.			8 00
Philadelphia.	Monthly coll. in Sixth Presbyterian Church			6 43
Pittsburgh, Pa.	Coll. in First Presb. Ch. per Rev. Mr. Campfield, Ass. Sec.			$169 59
Do.	Do. Second Presb. Ch.	do.		110 50
Greensburg, Pa.	Do. Presb. Ch.	do.		27 00
Slippery Rock, Pa.	Do. do.	do.		22 50
Beaver, Pa.	Do. do.	do.		13 25
Charteirs, Pa.	Do. do.	do.		2 25
Do.	Additional do.	Rev. W. C. Anderson		106 31

Washington, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	$44 00	
Do.	Additional	do.	Rev. W C. Anderson	5 00	
Wheeling, Va.	Do.	1st do.	Rev. Mr. Campfield, Ass. Sec.	9 50	
Cross Roads, Pa.	Do.	do.	do.	28 00	
Cross Creek, Pa.	Do.	do.	do.	35 00	
Buffalo, Pa.	Do.	do.	do.	11 50	
Do.	Additional	do.	Rev. W. C. Anderson	46 63	
Mercer, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	25 25	
Erie, Pa.	Do.	do.	do.	15 11	
Do.	Monthly conc.	do.	M. Selden	12 39	
North East, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	2 50	
Meadville, Pa.	Do.	do.	do.	42 81	
Do.	Monthly conc.	do.	Mr. Bushnel	22 00	
Butler, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	11 50	
Mount Prospect, Pa.	Do.	do.	Rev. W. C. Anderson	20 50	
Lower Bethel, Va.	Do.	do.	do.	22 67	
Claysville, Pa.	Do.	do.	do.	6 00	
Pigeon Creek, Pa.	Do.	do.	do.	7 00	
Canonsburgh, Pa.	Donation from the Students of Jefferson College, per Rev. Mr. Campfield, Ass. Sec. - - - -			26 00	
Washington, Pa.	Donation of Miss Jane Orr, in behalf of the Female Praying Society of the Presbyterian Church, per do. -			6 00	
Do.	Donation from Rev. Andrew Wylie, D. D., President of the Indiana State College, per do. - - - -			5 50	
					856 26
New York, N. Y.	From an individual with the initials A. E., for the purpose of purchasing Tracts, to be distributed by a missionary of the Assembly's Board in Florida, per Rev. Dr. Green - - -				5 00
Jamaica, N. Y.	Donation from Eliphalet Wickes, Esq. per Rev. Dr. Ely -				50 00
Bridgeton, N. J.	Additional ann. subs. of Presb. Ch. per do. - -				6 47
Newburyport, Mass.	Donation from Rev. Daniel Dana, D. D. - -				1 00
Northumberland, Pa.	Ann. coll. in Presb. Ch. per Rev. W. R. Smith			$20 00	
	Monthly concert - - - -			10 00	
	Annual subscriptions - - -			11 25	
Sunbury, Pa.	Annual subscriptions - - -			8 75	
	Donation from Mrs. Hannah Gray - - -			5 00	
					55 00
Germantown, Pa.	Missionary Box kept at the Manual Labour Academy, by Rev. Mr. Monteith - - - - - - -				1 00
Philadelphia, Pa.	Received of E. S. Ely, D. D. balance of account - -				1 00
Pittsburgh, Pa.	Add'l coll. in 2d Presb. Ch. per Rev. E. P. Swift			$24 45	
	Ann. sub. of Mr. Samuel Thompson of do -			20 00	
					45 45
South Salem, Westchester Co. N. Y.	Donation from Mrs. Molly Northrop, per Rev. Stephen Sanders - - - - - - -				10 00
Utica, N. Y.	Collection in Presbyterian Church, per Rev. J. Burckard -				1 75
New Lisbon, Columbiano Co. Ohio.	Collection, per Rev. J. Barr			$24 63	
Pleasant Valley,	Do.	Do.	do.	5 00	
Yellow Creek,	Do.	Do.	do.	7 00	
Youngstown, Trumbull Co. Ohio		Do.	do.	1 25	
Poland,	Do.	Do.	do.	3 00	
Hopewell Congregation, Mercer Co. Pa.		Do.	do.	8 75	
					49 63
Missionary Reporter.	Amount from sundry subscribers - - -				53 33
					$1167 32

SOLOMON ALLEN, *Treasurer,*
No. 18, *South Third Street.*

View of Publick Affairs.

Intelligence from Europe, of the 30th of September, and the 1st of October, is the most recent which the publick papers have announced, at the time we write. Nor does this intelligence, except in a single article, add much to that which we chronicled in our last number. We shall, therefore, make our statement for the present month, shorter, and more general, than we are wont to do in common—We know, that not a few of our readers, look with considerable interest into this department of our

work, and we endeavour to gratify them as often as we can; but we cannot *make* news. This is a kind of manufacture, of which there is indeed, a good deal occasionally in the market, but it is one, in which our hands shall, if we can help it, never be employed.

The important article of news to which we have referred, relates to the victorious progress of the Russian armies—They continue to be victorious both in Asia and Europe. In our last number, we offered a conjecture, that General Diebitsch would march on Constantinople, and leave Adrianople in his rear. Our conjecture was founded on the expectation, that there was a formidable Turkish force in the latter place, which he would wish to draw into the open field, rather than attack it in strong military works. But the wily Russian, by publishing a proclamation, that his army should do no injury to those who manifested no hostility, gained the Turks themselves to his cause; and it appears, that the inhabitants of Adrianople, who had been extremely harassed by the Asiatick soldiery of the Sultan, and even many of the troops themselves, really wished for the arrival of the Russians. This doubtless became known to Diebitsch, and he rapidly marched to Adrianople, was met with a welcome by the authorities of the place, and entered it, as he states himself, in his official dispatch, "without a shot." He immediately detached a strong corps of his army towards the fortresses on the Dardanelles, and pushed forward the advance of his army, with the terrifick Cossacks in front, to menace the Sultan's capital: In the mean time, there had been an attempt at insurrection in Constantinople, by some remnants of the old Janissaries and their friends, which was with some difficulty subdued, after shedding much blood; and the Sultan probably perceived that his own head was in danger, if he continued the war—Indeed, it was palpable, that he was completely in the power of his enemy; for even a retreat into Asia, would not long have afforded him safety. He sued for peace, under the mediation of the British and French ambassadors. Diebitsch insisted only on the terms which his master declared he would obtain, when he published his war manifesto: And at one time, the advices received from Europe, led to a confident belief in this country, that the preliminaries of peace were actually settled. The last accounts however, show, that this was not the fact—That the Turkish plenipotentiaries would not agree to the amount of indemnities that the Russian general insisted on, for the expenses of the war—had retired for new instructions to Constantinople, and that Diebitsch had given notice, that if his terms were not complied with by the 14th of September, he would march for Constantinople. Such was the posture of affairs according to the despatches from the theatre of war, as stated in the papers from London and Paris, which have been received by the last arrivals. The whole business is probably settled before now; but we must wait to know in what precise manner it has been terminated. One thing is evident—The Ottoman power, humanly speaking, can never again be formidable. It does not appear, that any of the Christian powers have, as yet, taken that animated interest in favour of the Turk, which we had anticipated, and which it seems to have been the expectation of all Europe, would be manifested, if Russia was likely to be triumphant.

The British Parliament had been prorogued to the 15th of October, and, of course, was in recess, when the last vessels which have arrived from London and Liverpool, left those places. It now appears, that the crops of the last harvest in England, have been from a fifth to a fourth less, than in common years; and, that unusual falls of rain have laid the low lands under water, to the great distress and loss of the farmers.

France is still greatly agitated, in consequence of the appointment of the new ministry—insomuch, that by some, a renewal of the scenes of the revolution is apprehended, if a change in the ministry is not speedily made. Our country's friend, La Fayette, is now the most popular man in France—What a changeful world do we live in! He had lately an occasion to make a long journey, and in the towns through which he passed, he was received with much the same enthusiasm and manifestation of attachment, that attended him wherever he went, in the United States. An article before us says—"La Fayette could mount the throne of France with the utmost ease." We question this; but we have no question that he is both too wise and too good to make the attempt.

The past month has been barren of domestick news. The foolish expedition of the Spaniards against Mexico, has terminated, as every man of any sense expected that it would—except that the Spanish capitulating army have obtained better terms than it was believed by many that the Mexicans would grant them. They are to leave the country, and to take with them what they brought—A large number have died of the diseases of the climate.

ERRATUM IN OUR PRESENT NUMBER.

Page 519, line 27 from bottom, for *More than six-and-thirty thousand*, read, *Nearly thirty thousand*. This error was occasioned by mistaking the number of Bibles distributed, for the number of dollars expended in their purchase.